The Womens Missionary Magazine

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FACTS AND FOLKS IN OUR FIELDS ABROAD.

Chapter Five.

Arranged For By Mrs. J. P. White.

ADDITIONAL HELPS TO THE STUDY OF THE TEXT-BOOK.

The Healing Touch--Medical Service.

WHEN the Great Physician was upon earth doing wonders among men, two of the disciples of John came asking for proofs of His authority. The answer was "Go tell John the things which ye hear and see; the blind receive their sight and the lame walk, the lepers are cleansed and the deaf hear and the dead are raised up and the poor have good tidings preached unto them."

Dr. A. H. Halsey made use of this incident at one time. He wrote a very striking sketch of the work being done by the medical missionaries of his own board under the title "Go Tell John." We wish to use this phrase and apply it to our own study of "The Healing Touch."

The same kind of a message might be sent by our missionaries to the church at home as a proof of the divine approval of the work. "Go tell John," that the blind receive their sight in Egypt today at the hand of the Christian physician. No country in all the world is more afflicted with eye troubles than Egypt. Lack of care, disease, sand and flies, all conspire together to rob children of their sight. Forty thousand blind people in the city of Cairo, and thousands and thousands more in the whole land, who go begging on the streets, might have been saved their pitiful plight if help had come sooner.

The physician and nurse and even the ordinary missionary are constantly giving relief to these sufferers. Mothers are instructed how to care for children's eyes, remedies are provided; special treatment is given in hospitals and clinics. Cataract, a very common ailment is relieved by an operation. Over and over again this operation is performed successfully and sight is restored to those who had been in almost total darkness.

Every disease common to the same latitude, is probably found in Egypt and a great many more. Anklystomia (hook worm) a great affliction to the peasants of Egypt is being successfully treated by our physicians.

Women are having more freedom year by year to come to the hospitals where they are cared for tenderly by physicians and nurses. The old prejudice against

having a man physician attend a woman is breaking down until our doctors are given entrance into one time exclusive Mohammedan homes.

Little children, whose lives have been held so cheap are cuddled down in snowy beds and lulled to sleep by gentle voices. How wonderful are these tender ministries to suffering people who have never known, tenderness, sympathy and love.

Yes, "Go tell John," that in Assiut Hospital alone last year 45,000 people received, at the hands of missionary physicians and nurses the same kind of treatment that Jesus gave to suffering humanity 1900 years ago.

In our field in the Punjab, India, a great need exists. Our author uses a comparison that is startling. Philadelphia with less than one-third the population of our field has one hundred hospitals against our four. Philadelphia, has for her sick people, 3,264 physicians while our field with three times as many people has according to the 1922 Hand-Book, just five.

There are multitudes of sufferers, shut-in women, pathetic little child-wives, helpless babies, waiting for the "healing touch."

Periodically, famine comes bringing disease and death in their wake. The wrecks of humanity who survive require care and skill to make of them strong men and women. Occasionally, the plague or cholera comes, sweeping away thousands. In these great calamities no one renders greater service than our missionary physicians.

"Go Tell John," that our few medical missionaries are ministering as Jesus did; that in the four hospitals over one thousand patients were cared for last year and that in the dispensaries 41,556 people received treatment—And "Go Tell John" that away up on the frontier at Sarai Kala a new hospital is to be planted with the faith and hope that through a service of love the Gospel message may be carried across the border of Afghanistan.

Up in the Sudan the missionary physician overheard some patients talking in the clinic. "One said 'What is it brings him here? What has made him give himself in this way to us? What caused him to leave his country and come out here to cure us? We are nothing to him!" The other replied, 'I do not know but it seems that it is because of a man he calls Yisi that he comes. It is only because he loves Him that he is here.'

And the doctor said to himself as he continued his work, 'Ah, yes, you have solved the mystery, it is only because of Jesus that I am here." With such a constraining power, the workers are enabled to follow the example of their Master.

All kinds of diseases known to tropical countries are prevalent. The sick and suffering make their constant appeal to these white men who have come to help. The doctors are winning the hearts of the people, by their kindness. Not a few of the patients who come for treatment are men who have been wounded in village feuds. Others are the victims of attacks by wild animals or of snake bites. The Shullas never manifested their confidence in the missionaries so fully as when the small-pox broke out last year. The epidemic was fearful and people were in a panic. The witch doctor claimed he could give immunity from the disease. For a certain fee he would go through some forms and incantations and then declare the patient immune. One man paid a cow to have the witch doctor treat his five children. In a short time all five of the little ones died. People lost faith in this kind of treatment. When it be-

came known that the white doctor had a method of preventing the disease people began to come to him. They soon discovered that those who were vaccinated escaped the disease, or if an occasional one took it was in very light form. On one of his busy days the doctor vaccinated 172 people.

It is heartening to know that in time of suffering and sickness these black people are turning to the physicians for help.

"Go Tell John" that two young doctors, are away up in a lonely spot in Shulla Land, ministering "even to the least of these;" that for the first six months of 1921, one of these men treated 8,600 people.

The unknown, unoccupied land of Western Abyssinia has at last opened its doors to the Christian missionary. It was physical need that led the people to call to the physician "Come over and help us."

It thrills us a bit to think that a representative of our own church was the first to have the honor of entering this field. The story is fresh in our minds, how the invitation of a high Abyssinian official was sent through a British Army officer, how the missionaries were royally welcomed, how a Providential preparation, had been made in the person of Mr. Alexander the American negro who was already there and his Abyssinian helper, Govri who was prepared by his education to become an interpreter. It all reads like a romance. Yet all this has happened within the past two years.

"Go Tell John," that the doctor and nurse away out there on the "last frontier" are pouring out their lives in full devotion, in order to bring healing to the sick and suffering; and that they and their co-laborers are helping to fulfil the prophecy uttered long ago "Ethiopia shall haste to stretch out her hands unto God."

Above the ministry of healing there is a higher service. No patient comes in touch with the missionary physician who does not receive the story of God's love and the way of salvation through Jesus Christ His Son—" the poor have glad tidings preached unto them."

According to the most conservative estimate there are at least 160,000,000 people of the Non Christian world utterly untouched by Missionary effort. This figure does not include the people of localities—and there are many such—it includes only the peoples living in areas where there are no missionaries at all—From "World Survey."

How large a force of missionaries have the one hundred and twenty-odd millions or more Protestants of Europe and North America now on the field, to help the native Christians of the non-Christian world conquer that world for Christ? About twenty thousand. The twenty-six million Protestant church members of the United States provide about ten thousand missionaries. This means that in the non-Christian world every ten missionaries face aas their task a city more populous than Pittsburgh, or a state as populous as North Dakota.—From "The Kingdom and the Nations."

THE HEALING TOUCH--IN EGYPT.

By Mrs. G. Smith—A Member of the Nursing Staff, Tanta Hospital, Tanta, Egypt.

IT must surely be recognized by all thinking people of today that the work done by medical men, in the missions all over the world, is of supreme importance. In Egypt there is a wide field open to medical men, and wonderful opportunities for those who will take advantage of them.

The need of the women and children makes its appeal first of all, perhaps, to those who would preach the gospel of "Cleanliness next to Godliness." Ignorance and Superstition abound, forming, a cage from which there can be no release, unless the door of the cage is opened from the outside—and here is opportunity for doctors and nurses.

Here is the story of little Khadiga who was brought to the hospital in a pitable condition of tuberculosis—her face and neck made hideous by disease. Time and again she suffered the terrors of the operating table, and very slowly the healing process made way in her little body. At last there came a day when she was pronounced to be well, and with pleasurable excitement, she got ready to go home with her friends—to her mud hut. A week or more passed, and Khadiga presented herself at the clinic, not for further treatment—but because she was no longer happy in the life to which she was born. She begged to be allowed to stay in the hospital, and work. She had learned to appreciate baths and clean clothes, and longed for the environment of the hospital; and now she is a willing and useful little worker, with every promise of growing up to be a still more useful woman, nursing, and showing loving kindness to, her country women. Does not the saving of this young body make its appeal to you, and doesn't it seem worth while.

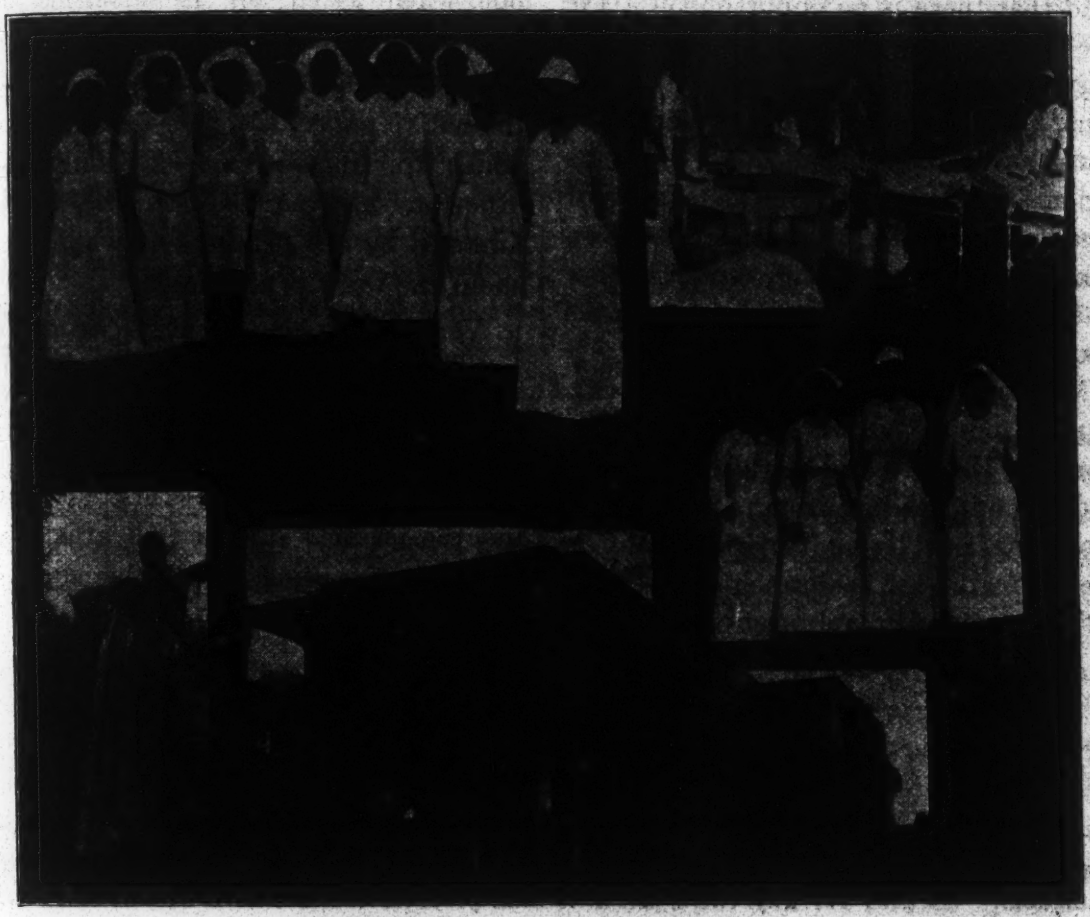
Again, one thinks of Hanum, a woman this time of mature years, with a sense of satisfaction which is mingled with gratitude. She came to the hospital with one lower jaw in such diseased condition that it seemed hopeless to expect a cure. Wisdom on the part of the doctor, and time and patience on the part of the nurse, however, eventually effected a cure, and Hanum comes back from time to time, to express her gratitude and to kiss the feet of those who were instrumental in giving her renewed health and joy of life.

The women and children do not, however, absorb all our attention and sympathies. The men also come in numbers asking to be healed of divers diseases, and in many cases show gratitude and kindly feeling towards the hospital and its workers, especially when a cure has been effected. A man's sympathies can often be reached through the ministrations offered to a little son—even when disease has reached the stage where doctors are helpless to combat it. Such was the case with Mustapha, the twelve year old boy of Abdul Ahmed Bey, who had suffered from heart disease since early childhood. The most that could be done for him was to ease his distress, and attend his comfort; and after a stay of two weeks, his tired spirit took flight. His father and relatives were very grateful for the efforts made to relieve the suffering of the boy, showing their gratitude in practical form. Since then, this man's daughter has been handed over to the care of the doctors; and this is the strongest proof that he can show of his confidence in, and kindly feeling towards our Mission and its medical men—as he is a Moslem of high class whose women are kept in close Harem.

Of course, all cases do not terminate so happily from our point of view.

Death claims its victims, and all the wisdom of the doctors cannot cure all disease. The ignorance of the laws of hygiene which prevails among the women is prevalent amongst Egyptian men also. There is scarcely a man, woman or child admitted to the hospital who does not wear somewhere about his or her person a charm of some kind to ward off evil spirits. Often, too, one finds pieces of dirty string caught in under the skin, on various parts of the body—the work of the village barber, maybe, done with the hope of curing the man of his illness. One man died as the result of one of these "fetlas" being stitched into the skin over the lower part of the spine. When brought to hospital, poisoning had already done its work affecting the spine—and he died soon after being admitted.

This ignorance and superstition are found, not only in the uneducated and working classes, but in men who are graduates of schools and colleges. It is only a few months since a young effendi, of the lower class, came to the hospital asking to be cured of Pulmonary Tuberculosis. After four days treatment, being dissatisfied with the progress made, he and his relatives arranged that he should



SCENES AT TANTA HOSPITAL.

1. Nurses at Tanta hospital.
2. Men's ward in Tanta hospital.
3. Mother and baby who have improved under the care and treatment received in Tanta.
4. Tanta Hospital.
5. Helped last summer, Miss Brady, English nurse; Miss McCracken, Pittsburgh; Miss Robertson, Supt., Cleveland; Mrs. Smith, Glasgow, Scotland.

be taken out of hospital, and that a Bedouin woman be brought from the desert to "brand" him, in the hope that the progress of the disease might be checked.'

There is much to disappoint and to discourage, oftentimes, but it cannot be said that there is no opportunity. For the Christian, opportunities abound in Egypt. Not only all classes of Egyptians, but a fair sprinkling of the nationalities of the world, and many of its religions, are represented in the lists of our hospital patients; here again is opportunity for the man who would follow Paul's injunction to preach the Gospel "to the Jew also, and to the Greek."

Mention must be made here of Mr. Murcus our Native Evangelist, who works so steadily and faithfully, day in and day out, reading from the Bible, and preaching and living Christianity. A special feature of his branch of the work is the servants' Prayer meeting, which is held each evening when the work of the day is over. The influence he has made over them, and the respectful attention they for the most part give to him are good to see. They cannot all read from the Bible, but they can all memorize a verse and seldom do they fail to repeat one when asked for it—Moslems and Christians alike.

The singing of the Psalms, too, set to the native music, is a part of the service which appeals to them specially, and often one hears a favorite Psalm being hummed by one or another, while going about the work of the day.

What a great country Egypt might be, and what an asset to the nations of the world if it were a Christian Egypt, instead of Mohammedan. The work of Evangelizing in Egypt is a great work, and the medical side of it a great part in the work, calling for a noble spirit of Adventure, and of brotherly love.

A PRAYER FOR MOHAMMEDANS EVERYWHERE.

Almighty God, Our Heavenly Father, Who hast made of one blood all nations, and hast promised that many shall come from the East and sit down with Abraham in Thy Kingdom: We pray for Thy two hundred million prodigal children in Moslem lands who are still far off, that they may be brought nigh by the blood of Christ. Look upon them in pitybecause they are ignorant of Thy truth. Take away their pride of intellect and blindness of heart, and reveal to them the surpassing beauty of Thy Son Jesus Christ. Convince them of their sin in rejecting the atonement of the only Savior. Give moral courage to those who love Thee, that they may boldly confess Thy name. Hasten the day of perfect freedom in Turkey, Arabia, Persia, and Afghasistan. Make Thy people willing in this new day of opportunity in China, India, and Egypt. Send forth reapers where the harvest is ripe, and faithful plowmen to break the furrows in lands still neglected. May the pagan tribes of Africa and Malaysia not fall a prey to Islam, but be won for Christ. Bless the ministry of healing in every hospital, and the ministry of love at every mission station. May all Moslem children in mission schools be led to Christ and accept Him as their personal Savior. Strengthen converts, restore backsliders, and give all those who labour among Mohammedans the tenderness of Christ, so that bruised reeds may become pillars of His church, and smoking flax-wicks burning and shining lights. Make bare Thine arm, O God, and show Thy power. All our expectaton is from Thee. Father, Thy hour has come; glorify Thy Son in the Mohammedan world, and fulfill through Him the prayer of Abraham Thy friend, "Oh, that Ishmael might live before Thee." For Jesus Sake.—Amen.

SOME MEDICAL WORK IN INDIA.

By Maria White, M. D. White Memorial Hospital, Pasrur, India.

AT the Annual Meeting of the Mission I was asked by the India Editor to write a letter for the Magazine telling about the White Memorial Hospital and medical work; and she kindly added "No special hurry, but as soon as convenient to you." To a medical missionary performing the part of a doctor, preacher, superintendent of nurses, of repairs and new building, tailor (that person is beyond our means since prices and wages have gone up, and I have done all the sewing for the hospital myself for the three years since my return from furlough, with the exception of two months work which I hired done) secretary and foreign correspondent, treasurer and paymaster plus many other things, it looked a good long distance ahead to the time when it would suit my convenience to write.

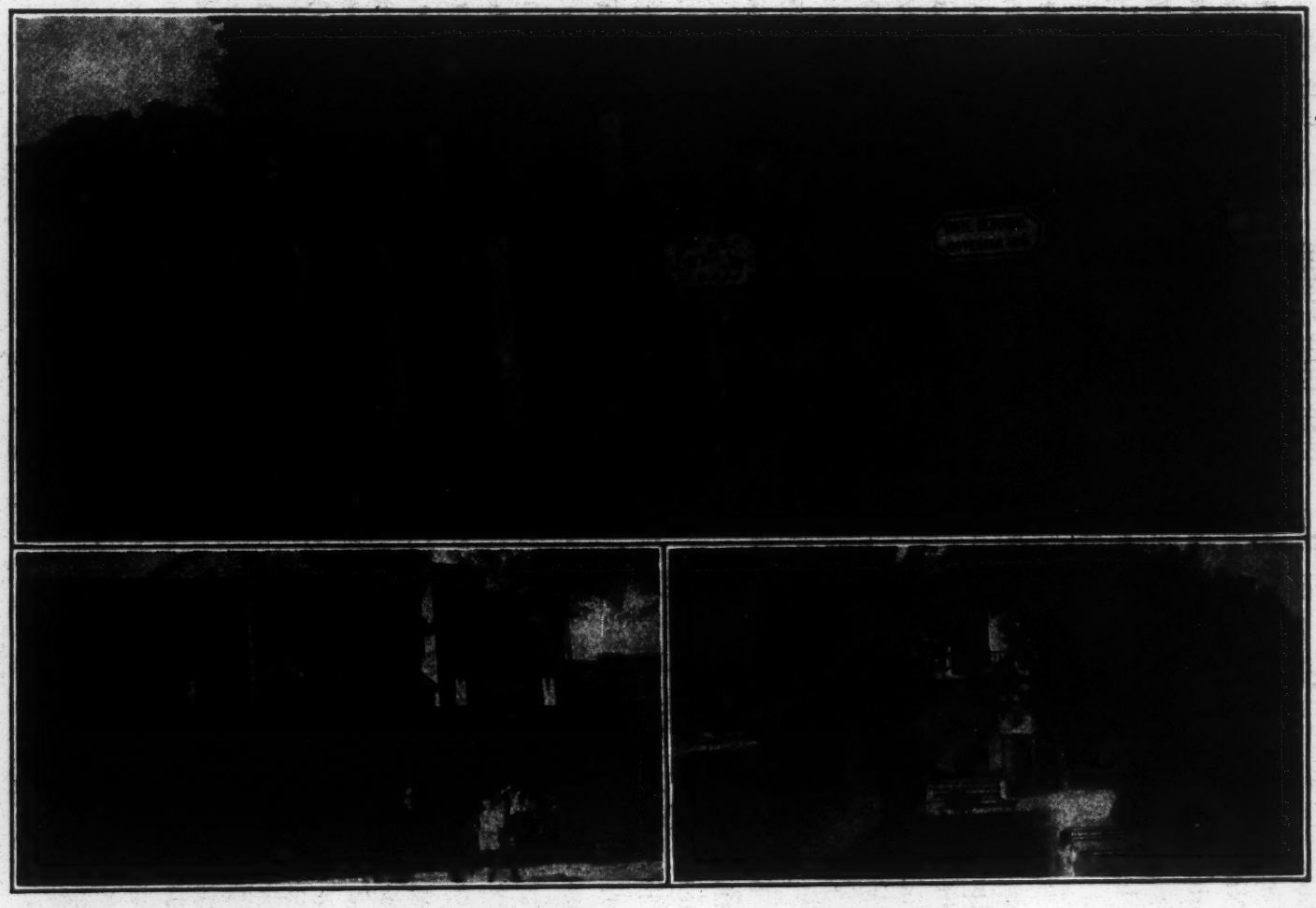
Surely my hands have been full, but in addition I have had domestic troubles that almost overcame me. My friends, the guests who insist on visiting me and my garden, i. e. city dogs, cats, rats, weasels and especially ants, how *they* love me! I have all classes and sizes, with colors varying in shade from white to jet black; and from the tiniest little black ant, to the big one nearly an inch long. They are in my floors, walls, cupboards, store rooms, and even in my bed, and take their meals from my flesh.

The little ones will bury themselves in the flesh, holding on with all their feet, and the big ones go in head foremost, half the body standing up as if kicking up their heels in sheer delight. They will not let go, you can pull them in two in the middle, and the head will still hold on. If they only took the blood it would not be so bad, but the poison left by them in the system is hard to overcome. Then the white ants eat everything before them, and certainly this year, due to new buildings and having been in the sand that was used, I have been their victim.

Now that I have given my reasons for requiring a postal card from the Editor hinting that my convenience was rather lengthy, I will tell you about the Pasrur Medical work.

For the sake of convenience I will divide my subject into several main heads. First, the birth of the work in Pasrur as a Branch Dispensary, second, its death and the cause of it; third, its resurrection and result, and fourth the development into the White Memorial and growth.

The Memorial Hospital was established in Sialkot in 1887 in a native house where interesting experiences were met with, and the first baptism took place. While the hospital was in this native house a Sub-Assistant Surgeon who was working in the Government General Hospital in Pasrur brought his wife to me as an indoor patient. He was so pleased with the results of our treatment, and our care of her, that he conceived the idea of having me open a branch in Pasrur. Pasrur mission district had just been formed by cutting a slice from Gujranwala, Sialkot and Zafarwal, and Dr. Samuel Martin had just returned from taking his children home after the death of their mother; and he had been put in charge of the new district. At that time the city had some work among the outcastes, but the doors of the Hindu and Mohammedan homes were tightly shut, nor would they open. Hence Dr. Martin strongly advised my opening medical work in Pasrur. The doctor whose wife I had healed gave us a large house which belonged to him free of rent, and consulting only the Deputy



THE THREE HOSPITALS FOR WOMEN IN INDIA.

White Memorial, Pasrur, Sialkot Memorial (lower left) Good Samaritan, Jhelum, (lower right)

Courtesy "Facts and Folks."

Commissioner who also approved of the plan, I paid the place a visit, brought out some pieces of furniture and some medicines, and prepared for work. I was accompanied by a young Indian girl of fifteen who had been with me under training.

A cryer was sent to and fro through the town to beat on his drum and blow on his whistle, and to cry out to all he might meet by the way. "Ho! a dispensary for women and children is opened here today." But no one came. The next day four or five came and looked in to see what was going on. When they saw us they ran like deer. All day we sat but no patients came. The next morning, gathering up a few medicines, we started out to the houses, carefully taking back streets, as no self respecting woman would walk on the front streets. We called at house after house of both Hindus and Mohammedans, but in every case received the same reply, "the door is shut," so we had to pass on. Discouraged, we took no heed of what direction our feet were carrying us, till we suddenly found ourselves in the center of the main bazar, where two main streets meet. Right on the corner, what had been a silver smith's shop stood empty. A voice seemed to say in my ear stop here, and though it was trampling on all their prejudices I pushed my girl, Rahmati, back into the crevice, and placing the medicines openly before her, I called out to passers by, "Any who are sick come and be healed." Crowds gathered, and with care I chose medicines intended to give quick relief. We worked for an hour or two, then some moulvies (Mohammedan religious teachers) came to make trouble, and we went on to the dispensary. From the first I resolved never to be drawn into a religious dispute.

In the afternoon we drove out to visit villages. Arriving at a large one some four miles out, I asked for the head man. I had decided to always begin at the top, among the high castes first and work down to the lower stratum, as the best method of reaching all. The head man readily admitted me to the lower court and had a bed placed for me to sit on. I asked to see the women of the village telling him I was a missionary doctor, sent by Christ, to give healing help to the women. He sat and questioned me but did not call the women. Suddenly, as if every brick in all the four walls had turned into a man, the court filled up. Old men, young men, middle aged men and boys. The women led by curiosity crept out on the house-top, some in purdah, some with their head sheet drawn closely over their faces, and others looking curiously on.

The men began to discuss points of religion, and to be openly rude, sneering and insulting. There I was a young missionary and a woman, alone with a young Indian girl, in great danger. What was I to do? Christ alone could help. Lifting my heart to God in prayer I said "Do you believe in answered prayer?" "Yes". "Do you believe *your* prayers are heard and answered?" "Yes" they answered again. "Do you believe *my* prayers are answered?" "Yes" came from many. "Then may I pray for your village," I asked? "Pray on" an insulting young moulvi said, and I did pray. I do not recall one word I uttered but every minute I was conscious of Christ's nearness.

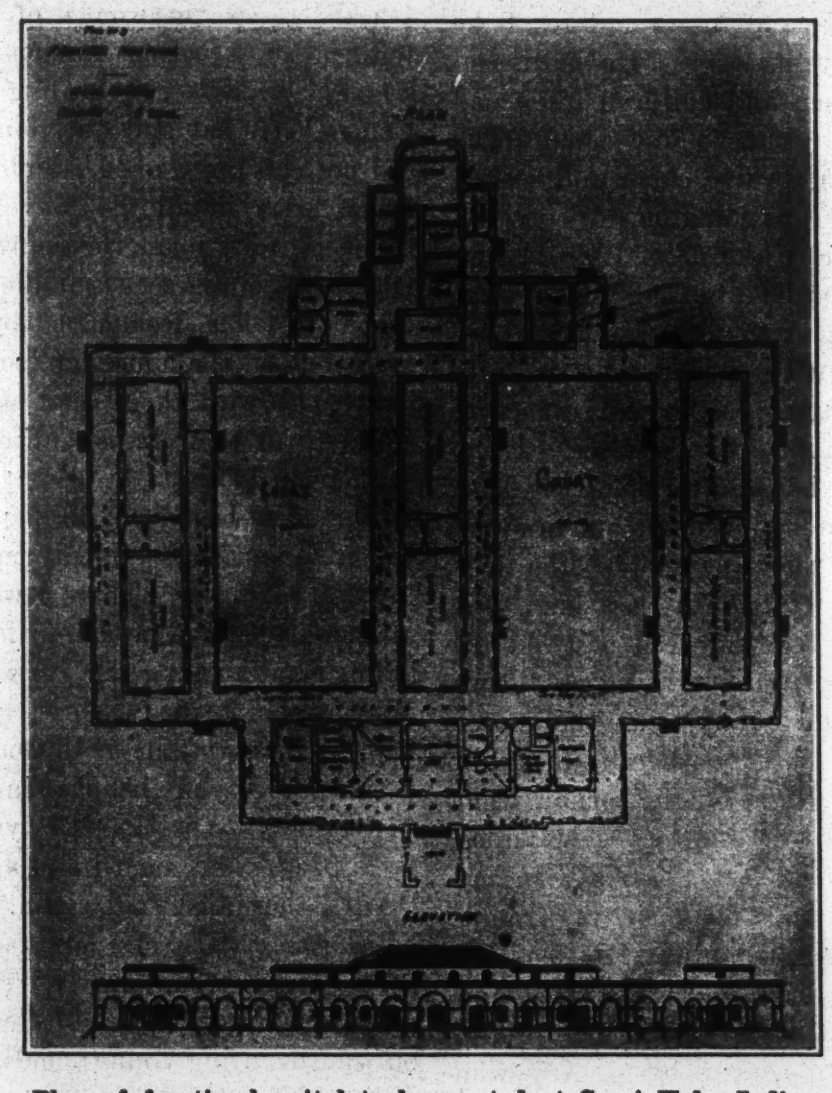
Soon I heard an excitement among the women, and opening my eyes I found myself and my girl alone with the head man who only stopped to tell me his house was always open to us, and he too left. Now the women came down from the roof till the court was crowded.

They came saying "Christ was here, He stood at your side, we saw Him and were glad. The men saw Him and fled, they were afraid." We talked, and again prayed with them, and gave them medicines, and went home.

The next day over two hundred came to the dispensary. The word that Christ had stood at my side travelled from village to village with a rapidity equal to the wireless.

For six years I carried on the work, visiting it for two days weekly. The people contributed. Local Boards and Committees of their own free will gave me grant, and not one cent of expense came from the mission except some personal contributions from a few missionaries.

1894 found me obliged to go home as my health was so completely broken that my ever returning was despaired of. Another doctor took hold of the work. She found both Sialkot and Pasrur too heavy for her, and closed Pasrur, not expecting it to be opened again.



Plan of frontier hospital to be erected at Sarai Kala, India.
Courtesy "Facts and Folks."

It was seven years before strength was given me to return to the field. In 1901 the request came to me "Come and help us at Pasrur" and I responded, and opened from the opposite side of the city to where I had opened first. Now I be-

gan among the Mohammedan and orthodox Hindus, and in some respects it was now more difficult to develop the work. Many of the leading men of means had either left or died, and a spirit of opposition to Government and a desire to shake off foreigners had developed in India. A feeling that Government should provide in full made them refuse help formerly given. The grant from both district and municipal boards had been lost by closing, and the Civil Surgeon was unwilling that it should be renewed. Still the work grew and developed till better quarters had to be procured.

It had been resurrected ten years when I felt called on to build the present memorial to my beloved parents. It was their prayers and consecration of me to Christ in my infancy that brought me to India, hence should not the work for Christ be done in their name as workers together with Him.

THE WHITE MEMORIAL HOSPITAL.

A lot was secured just outside of the city and in sight of the native house where the dispensary had been started.

The lot was small and the building almost covered it, but land was steadily bought from time to time, and the necessary buildings put up, till now we have three acres of land on which are erected eight buildings and a well fitted with a pumping plant. This well supplies the water for the buildings and the garden, and this summer when there was a water famine all around us it also supplied all the wants of the city nearest to us.*

The first and main building of the hospital was opened by Mrs. H. C. Campbell in November 1910, when Mrs. Campbell and Mrs. Hill were visiting the Mission. It contained eight rooms and had a large verandah on three sides forming three wings. One of these wings contained the dispensary and operating room, another a general ward and a maternity ward, and the third the assistant surgeon's quarters, a surgical ward and a Mohammedan ward.

Six years later I gave up the work of the Memorial Hospital in Sialkot as the work of the two hospitals was too much for me as age advanced, and proceeded to America on furlough. Returning in 1919 I personally took charge of the hospital in Pasrur. I turned my buggy house, a room which had accommodated horse, buggy and man who cared for them, into a comfortable ward for Hindus. I bought an adjoining strip of land with a two roomed house on it and fixed it up for district Christians with families who needed medical attention. Next I took over a deep, filthy, village pond which adjoined the garden and had it filled in, and now altogether I have a good comfortable plant which will accommodate all classes of patients.

During the last three years I have seen what I never expected to see in India, Hindus of the Brahmin caste, Sikhs, Mohammedans and Christians all being cared for in the same ward and no complaints about it. I was obliged, till the new bungalow was built this last summer to occupy three of the hospital wards myself, and so had but the one ward for patients. Into this ward were crowded often up to 25 patients of all castes, more than double its proper capacity. I was living in these circumstances when the Governor of the Punjab visited me.

I had been visited by the Governor many times in Sialkot, but this was the first time I had been honored by a visit in Pasrur. First a member of the Municipality called and asked that the Governor be permitted to visit the hospital.

*(See Frontispiece.)

next a call from the Deputy Commissioner, followed by a note from the judge of the criminal court saying briefly, "The Governor is to visit you on a certain day, clean up." As I have always endeavored to keep my hospital in a hygenic condition I somewhat curtly replied, "My hospital is always clean."

The day arrived. The Governor, Commissioner, Superintendent of Police of Lahore, an army commanding, Officer, our own Deputy Commissioner and Superintendent of Police, and His Honor's Secretary went over the grounds and the buildings with Mr. J. G. Campbell and myself. It was a time of great pleasure to us to see the great interest they all took in the hospital, and a surprise awaited us when Mr. Niaz Ali presented 100 rupees in honor of the Governor's visit, and requested that it be handed to me to aid in carrying on the work of the hospital.

A year has passed since, one of the most blessed, and one of the most difficult of my years in India. The sweet love and sympathy of my beloved Presbyterial (Cleveland) and others; the Ford car, box of dolls just received, and other kindnesses too numerous to mention; the building on the grounds of a bungalow, servants' houses and garage by the Women's Board; how can I thank you all. It is not I who am carrying on this work, but you who are bearing me up daily and hourly before the throne of God.

How much the people of Pasrur appreciate what we are doing for them wa shown a few days ago when the President and Secretary of the Municipality asked me to take over bodily the whole Municipal General Hospital and run it as I thought best. Could we but do so what an opportunity it would be for presenting the gospel to the Hindus and Mohammedans.

Eighteen months without rain brought famine to India, and Pasrur was one of the places badly affected by famine conditions. The heat was intense, and the temparature ran to a height not known in 20 years, and sickness was common.

A small staff over worked and lacking the physical endurance necessary to cope extra work as is nearly always the case with all Indians undernourished in childhood, fell victims to the fever, and for three months with the help of seldom more than one helper I doctored, nursed, compounded and cared for them till I could get them each off to their homes, when I closed and went for a months rest as I, too, was ill.

It was a hard year, and I sometimes shiver as I look back on it, but I praise God for the opportunity and strength given to minister in His service.

If any one asks concerning the United Presbyterian Church, tell them that is our faith. With all our heart and soul we believe that Jesus Christ is God. That is our faith, our joy, our meat and drink, our inspiration and our life. Great and wonderful, glorious and full of awe, beyond all power of words to express, or of mind to fully comprehend, but sure as the eternal hills, is our faith in this Jesus as the son of the living God.—From "Christ and the World Conquest" By Thomas C. Pollock, D. D.—Closing address at "Congress of Missions"—Feby. 12, 1922—Pittsburgh, Pa.

THE HEALING TOUCH.

By Doctor T. A. Lambie, Sayo, Abyssinia.

A CERTAIN woman came to Jesus as he was going to heal another sick person and touched the hem of his garment and immediately she was cleansed of her impurity. The touch of Jesus was the touch of healing. He touched the blind eyes and the deaf ears and the mute lips and whatever he touched was cleansed and restored, was enlightened, was saved. The disciples had this healing touch. They received power from on high after that the Holy Spirit had come upon them.

During the centuries the church seems to have lost this power, seems to have lost the healing touch. Many miracles are related as having been done by holy relics in mediaeval churches but science and observation do not substantiate these claims. Healers of various descriptions have arisen but most, if not all of them, are only miserable dupes.

Is the day of miracles over? Are we indeed to settle down to a matter of fact, prosy sort of existence where every thing even the art of healing is to be governed by a law? Is there to be no healing touch but the touch of a rubber gloved, cold blooded science?

It would at times seem so. It would at times seem as if we are to be governed physically as well as every other way by laws the soundness of whose tenets is scientifically demonstrable. To some this would (wrongly however) be an obstacle to faith. No, our God is a God of truth. His laws are true laws. As A. T. Pierson puts it "A God with a mathematical mind." We would not have God otherwise. His works are perfect works, mechanically and mathematically perfect works and so are His laws. That He should in the days of ignorance set aside some of His laws or bring into action some higher laws that finite man were or even now, are unacquainted with was to give them something on which to hang their faith, was in fact an assertion of the absolute control over creation by the Creator and was in no sense to be regarded as a negation of those laws which mans finite wisdom had enabled him to observe, ordinarily guided the course of human events as well as the affairs of the universe.

The creators touch made the created thing perfect in 4004 B. C. or whenever it was. None but Creator could restore the marred creation. The touch of the Son of God restored things to their rightness in 28 A. D. as it had created them right in 4004 B. C.

It is as if the greatest artist in the world had painted his most marvellous masterpiece and had sent it to some distant cathedral where it was to find a resting place. The canvas had been damaged in the transit. The features had been partially erased. No lesser artist than the master could restore the marred features. For any one else to attempt to restore it would result only in a miserable botch. The restorer would not know what was in the mind of the master artist nor would he have the masters skill in reproducing on canvas the mind of the master even did he know it.

The Master must come himself and restore His Marred Creation. No other touch will do.

Thus it is with the healing touch of medical missions. The best service the missionary can render is at best but an imperfect service, a patching up, it is only the great originator of medical missions Himself that can eradicate the disease from the body of the sinner and cleanse the sinful heart that has in so many cases been directly responsible for the disease. It is then, when the medical

"SEND US A DOCTOR."

ENGLISH TRANSLATION

1. Sent by Dajazimatch (governor) Gabrezgehair to
2. Doctor Lambie. How are you? I am by God's
3. grace in good health. Thus. And now in the rainy season
4. you say that you cannot come. I received your letter.
5. You told me that you are going to bring me a doctor from your country.
6. If he comes I am glad only to bring him
7. you must be strong; else if he does not come like last year,
8. you come also just like last year,
9. the time that you came when the people cross the Didessa River afoot.
10. You come for my sake. In that time I will send people. Remember
11. I will remind you. Written month Sani the fifteenth 1912 (Abyssinian)

The seal says—Dadjazimatch, Gabrezgehair
Inside the seal is the Abyssinian cross.

THE ANSWER TO THE CALL BY DR. T. A. LAMBIE.

1. Administration Building.

2. Miss Beatty with some of the clinic patients, Sayo—Dr. Lambie.

3. A sick baby who was helped by the nurse at Khartum. N.

4. Our Corn Meal Grinder, Sayo, Dr. Lambie.

5. Left to right. Dr. Sowash, Rev. Taylor, Mr. McMillan, arriving at Gombela, Abyssina.

6. Children of the village inspecting the missionaries' bed. This special picture was taken by Mr. Smith when he was on one of his trips.

7. The stone quarry at "Hilcrest," Sayo, Abyssinia. Stone being taken out for the Hospital.

missions bring their sick ones to Jesus that they fulfill their highest function; that the touch of Jesus may cleanse and renew them. When medical missions do not bring their sufferers to Jesus they to a great degree fail. Many err on this side, concerning themselves only about the physical and scientific and neglect to bring their souls to Jesus. Science is doing some wonderful things in this day and age but it has never yet made a cure so complete as the cures of Jesus. It can marshall whole batteries of microscopes and X Ray machines and blood pressure apparati but compared with the touch of Jesus they all seem insignificant, they seem like quackery designed to fool simple ones. Not one of them can go back of all and heal the sin sick soul that is the cause of the trouble.

There is something wonderfully appealing in the Healing touch. Even the most hardened person will rejoice to see human suffering relieved.

One of the saddest sights that one can see anywhere is to be seen at Dolieb Hill or at Nasser where the sick gather together to see the doctor. A great crowd 100 or 150 people often with all sorts of ailments that are almost all quite evident to the eye as well as to other senses. Here are men with faces almost rotted away—here are great sores and ulcers exposed to all evil contaminations—here are syphilitics and lepers—here are little uncontaminated babies clinging to leprous breasts of leprous mothers—here are old men and women as well as little children. All practically, naked and covered with filth. A heart breaking sight! Yes I quite agree with you. Bad enough to read about. The reality is worse yet. What if you gentle reader were one of those sufferers? You shudder. Well you may. Why Not? Why might it not have been you?

Those of Jesus day were willing to go far to keep away from possible contamination. Most people today are willing to go a little farther. Unclean, Unclean was the cry of the lepers and people passed by on the other side of the road and covered up their faces least some contaminated breath might reach them. Today people would like to keep not the breadth of the road but the whole ocean between them and some of these fearful diseases and humanly speaking they are dead right. But.....but..... it was not Jesus way.

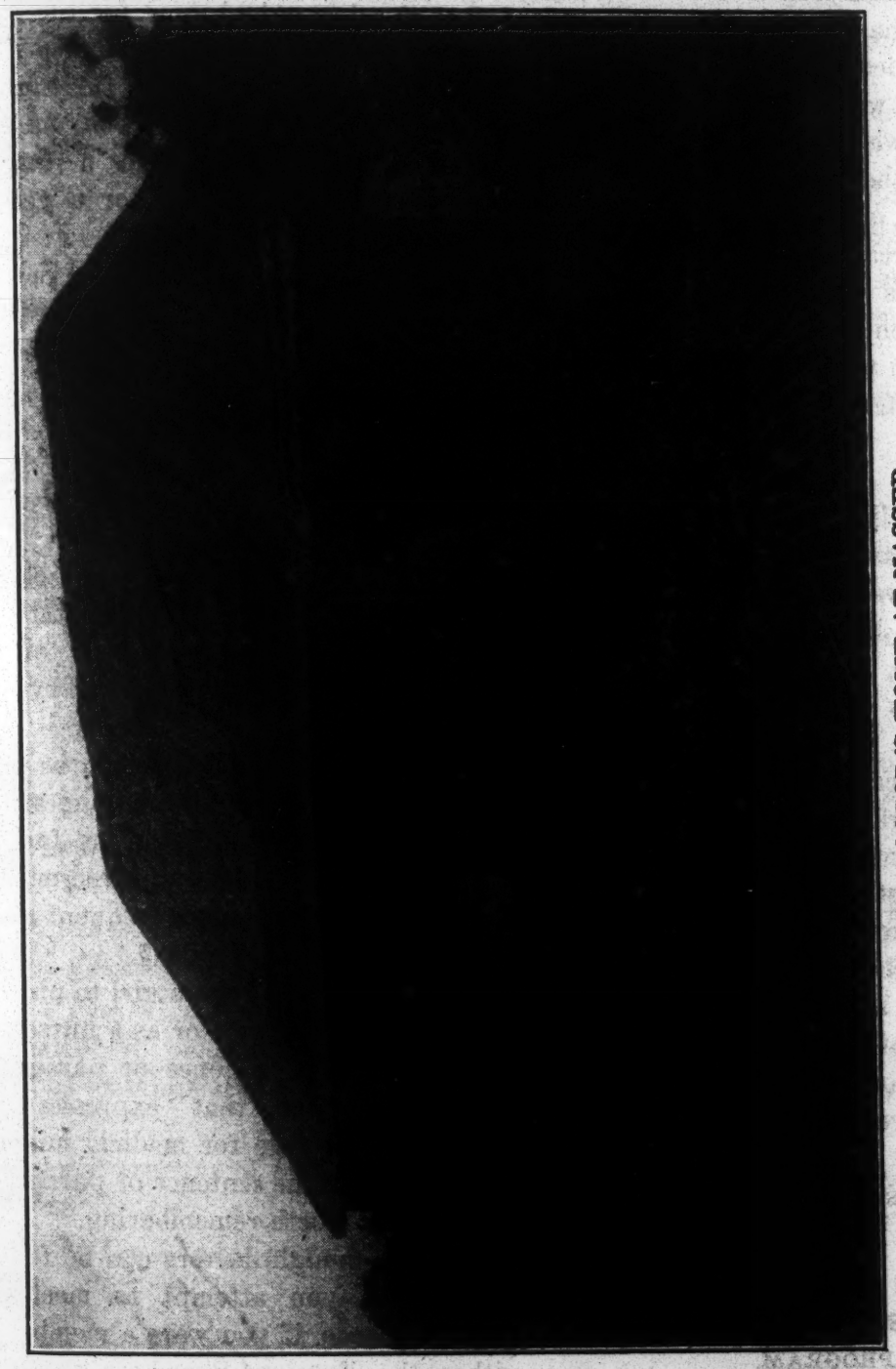
Jesus was not afraid to touch the leper. He touched and they were made clean. Dr. Joe Maxwell and Dr. McCleery at Nasser and Dolieb Hill are not afraid to touch lepers either, or even if they are afraid, the fear does not prevent their doing it and that is after all the finest kind of courage. At such places surely the doctor needs our prayers. I am sure that they are bringing their patients to Jesus.

A story sometimes tells more than a volume. We cannot take time to write a volume and so we will tell a story, a true one. The Lord knows we could tell you many more equally heart breaking.

The doctor and the nurse were riding out to see a patient who was lying in a very critical condition. About four miles from the mission station they saw a poor half naked woman lying all huddled up in the tall grass and weeds beside the path. They saw the patients and on their return an hour later here was the same poor creature lying there. A storm was coming on. Who was she? Nobody seemed to know or care. Someone gave the information that she had been lying there for four days and nights and that she had a devil. A glance at

her face gave conclusive evidence that indeed it was as they said, the mind had forsaken the body.

The poor crazed thing was lifted onto a mule she screaming and uttering wild cries all the time and two men delegated to hold her on and she was brought in to the mission station. She was hopeless and we realized that. No touch but that but that of Jesus could restore her sanity. Her relatives had thrown her out to die. Wonder is that the hyenas had not finished her during those four long nights.



THE DOCTOR'S HOME AT NASSER

This is the house built by Dr. Lambie in which Dr. and Mrs. Maxwell are now living.

Courtesy "Facts and Folks."

Have you ever had to care for a crazy person or know what it means? I hope you have not. Miss Beatty knows about it. She is doing some of that work for you. No, I cannot say its pleasant work. Do you think it would be? Especially where

there is nothing but a mud hut to do the work in and where the poor crazy woman would turn even the fairest hospital building into a pig sty several times a day. Yet I think that it is the work that Jesus would have us do. We were glad when Susie died. We never knew what her real name was. You can laugh at the name if you wish to. You have to learn to laugh on the mission field if you do not know how, one sees such awful things. You might break otherwise so its better to laugh. Yes we even prayed that she might be taken since there was no help for her and in thirty six hours after the prayer was offered she did die although she had been with us for over two months.

I could tell you of many more, of bodies that have been restored and of souls that have been pointed to Jesus but I wish to leave you thinking about this poor one, about Susie, about the cruel relatives so heartless. Another thing I almost forgot to mention is that her brother came in, he too is half-witted although not so bad but he has developed leprosy and he too has been apparently cast off.

You wont forget Susie will you? nor her leprous brother, nor her cruel relatives nor the kindness of Miss Beatty nor the need of this whole great land where such things are happening every day and where such awful conditions prevail.

"Heal the sick, cleanse the lepers. Freely ye have received, freely give."

SOME NEW SUGGESTIONS FOR THE PROGRAM.

From "How to Use."

By Miss Milligan.

(1) Have four women (or young women) impersonate the women of the Sudan, Abyssinia, Egypt, and India coming to the deputation that is visiting our fields this year and making an appeal for more adequate medical service.

(2) Have a company seated about in India fashion and natives rehearsing what the doctor had done for them and their families after they had heard she was not able to return from furlough.

Debate: Resolved: That all missionaries be required to take a medical course, or nurse's course, or a year of either.

Resolved: That all doctors be licensed to preach the Gospel before being sent to the field.

THOUGHT QUESTIONS.

From "How to Use."

1. From the occupation map of Sudan name the stations where there are hospitals and dispensaries located.

2. Why not erect a school or church at Sarai Kala instead of a hospital?

3. Picture the medical need of the Sudan by story; by contrast; by dialogue; by illustration.

4. Should furlough periods be more frequent? How would you suggest better sanitarium accommodations for our several fields? Is there any reason why furloughs should be more frequent in the Sudan than in other fields?

5. Would you advise a girl to prepare for service as a doctor or as a nurse?

6. Quote the sentence or paragraph in the chapter that expresses the strongest challenge for medical missionaries. Quote the sentence or paragraph that is most worth remembering.

7. Until enough doctors can be found, how would you attempt to meet the physical needs, if you were a member of either the Foreign Board or the Woman's Board?

8. If you were a member of either of our Boards and had an application from a physician where should you send him or her?

A PLAN USED AT THE TARKIO MISSIONARY CONFERENCE

Chapter V.

By Mrs. J. E. Dodds, Omaha, Nebraska.

Urge every woman to read every word of this chapter.

Have a place on each program for a short drill on the spelling and geography of the chapter, using black board and map.

Make this the occasion for a hospital shower.

Begin the program by having a short Bible talk on "Luke" the beloved physician, and then name some of the "Luke's" of our "Mission Fields."

Name as many things as you can that represent medical aid to us in America and compare with foreign fields.

Name physicians and hospitals in Egypt.

Give history of Dr. Sophie E. Johnson.

Who was the first woman physician sent to India by our board?

Give names of hospitals in India and who has charge.

How many people in India are out of reach of any kind of medical care.

What are some of the hardships endured by missionaries and their families.

In the eyes of the natives what mystery seemed to be connected with Dr. Lambie as he ministered to the people of Nasser?

Give brief account of medical work in the Sudan.

Why did Dr. Lambie go to Abyssinia?

Make chart of additional doctors and nurses needed at once in our mission fields.

Since the way is now open for men physicians to enter the homes and harems do we still need women physicians and why?

Have some one read and emphasize first paragraph on page 149.

What is the name of the hospital to be built by New World Movement funds in India and where located?

Have one woman represent the women who are free, another the women who are still in bondage.

Let the first woman tell of the new life opening up to women in the Orient.

Let the second woman represent the millions of women who are still in bondage.

Let two other women give a picture, one of the modern or European section of Cairo; the other a picture of the Oriental Bazaar.

Still two others might present the tourists viewpoint of missions in Egypt and the missionaries viewpoint of the same field.

Describe the method of getting a patient from Gurdaspur to the hospital at Sialkot.

Compare number of hospitals and doctors in India with same territory in America.

The first requisite of prayer-power is a life behind the prayer. Most of us begin at the wrong end of the prayer line, We pray in order that we may have power. God requires that we should have power in order that we may pray. ** Getting right with God before we pray means getting things "from God when we pray."—From "Prayer and Power"—at "Congress of Missions," By Henry W. Frost, D. D.**

THE KINGDOM AND THE NATIONS.

By Eric M. North.

UNITED MISSION STUDY—Chapter Four—Africa.

By Mrs. J. P. White.

FOR TWENTY-ONE YEARS THE WOMEN'S MISSIONARY MAGAZINE HAS FOLLOWED THE UNITED MISSION STUDY COURSE. THIS YEAR OUR SOCIETIES WILL BE STUDYING OUR DENOMINATIONAL BOOK. HOWEVER WE WANT TO KEEP IN TOUCH WITH THE INTERDENOMINATIONAL STUDY. TO DROP ONE YEAR'S SUBJECT ALTOGETHER WOULD BE TO DROP A LINK OUT OF THE CHAIN. THE EDITOR OF THE MAGAZINE HAS REQUESTED THAT A SHORT REVIEW OF THE CHAPTERS BE GIVEN FROM MONTH TO MONTH. "THE KINGDOM AND THE NATIONS IS THE FOREIGN MISSION TEXT-BOOK.

MRS. J. P. WHITE.

THERE was a time when Africa knew nothing and cared nothing for the outside world. Things have changed since the white man entered the land. For many years the foreigner lived only along the coast, but now he has ventured far inland. The riches of the interior of Africa were no sooner discovered than a great multitude of fortune seekers flocked in. These men were generally of a character detrimental to the native people, bringing more of evil than of good to these child races.

For one reason and another foreign nations came to have authority over almost the whole continent which has brought an official class of foreigners into all the principal centers of population. The World War had a profound effect upon Africa, even in the remotest parts. Over a million black men from the Dark Continent were engaged in military service and tens of thousands more were engaged as laborers. Those who were actually in the struggle have a new sense of importance. They did not know what it was all about but they understood that they rendered a service in a great conflict.

New ideas have come to the people. Away in the center of the continent, new words have filtered along the trail. The people have been affected by the high cost of living; they have had labor troubles, strikes and walk outs.

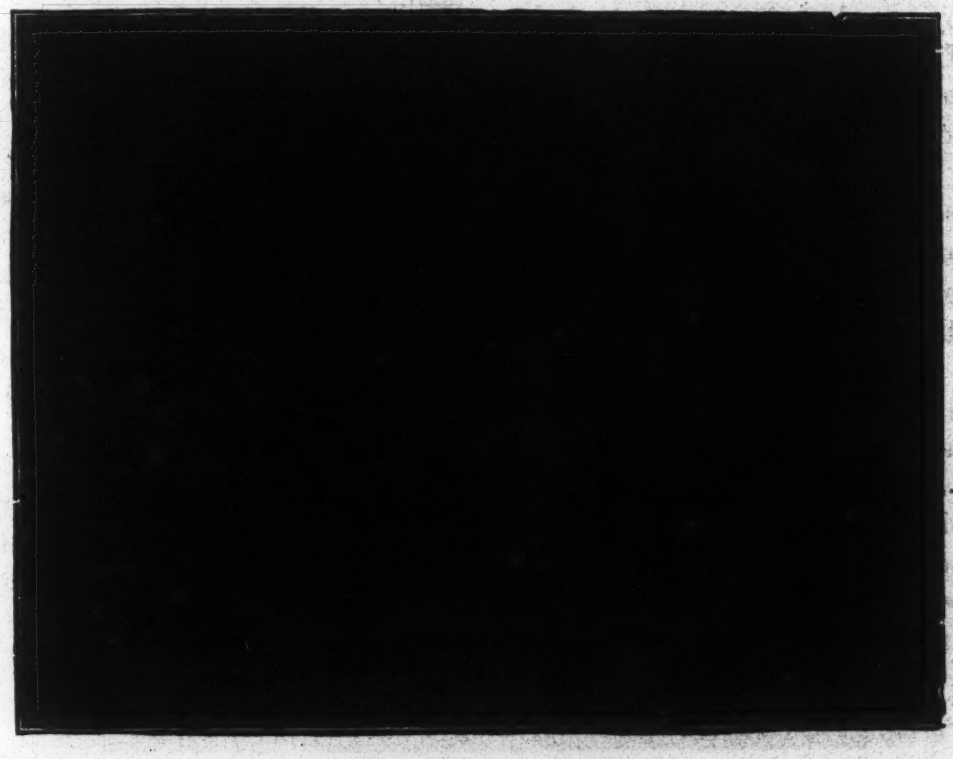
This great continent of black folks is almost entirely under the control of the white man. The Republic of Liberia and the Kingdom of Abyssinia being the only independent countries. South Africa, one of the Dominions of the British Empire is practically self-governing and Egypt is acquiring more power in this direction.

France, Great Britain, Belgium, Portugal and Italy all control large territories and many millions of people. The German possessions were divided, after the war between France and Great Britain, as mandatories. The "mandates" require a sort of trusteeship, under the observation of the rest of the world. Rightly administered such government ought to mean much for the development of the backward races. There are rumors that the native Africans are not being "protected" in a very satisfactory way.

The nations in control have declared that the government of these people "form a sacred trust of civilization." Many improvements have been made,

Railroads, highways, telegraph and telephone, the development of mines, are all evidence of foreign enterprise.

The foreign ruler, however is not winning the confidence of the people. Great sections of land have been granted to foreigners. In order to develop this land much labor is required. White men cannot endure the work and black men must do it. A system of indentured labor is being carried on that constitutes serfdom. What is more unjust, valuable land is turned over to foreigners for development. In some parts the native cannot legally hold any land. According to a missionary writer "In Eastern Africa as a whole no native tribe, chief or individual has any legal right to any land. * * * In Rhodesia and Nyasaland, every vestige of native legal right in land has been destroyed. In Uganda some hundreds of chiefs have been made landlords of about one-eighth of the Protectorate. In East Africa the coastal strip of ten miles deep has mainly passed by sale to Europeans out of its former native owners hands. With these two trifling exceptions no native have any security of tenure, far less any ownership, of the land they cultivate."



THE HOPE OF AFRICA.

They come twenty miles to hear the Missionary.

RACE CONFLICT.

There has always been a conflict between the white and colored races. We think with shame of the treatment received by Africans at the hands of the white man. Under legal protection the white man has trafficked in the bodies of black men. He has debauched them with rum, taken their lands and compelled them to serve.

No wonder the African considers himself an inferior and a slave. The white man after centuries of contact has impressed these thoughts upon the mind of the African.

From our point of view in the United States, slavery has ceased to exist. But

there is still a kind of slavery in Africa today. Before the white man went to that land, native men of power, here and there held as possessions, wives, concubines, men servants and maid-servants. Today there are hundreds of thousands of such slaves. White men have imposed another system upon the people. The whole civilized world was startled a few years ago, when the news of the Congo atrocities became known. Leopold II of Belgium, through his agents, deprived natives of their land, then compelled them, by cruelest treatment to bring rubber from the jungle, in order that his coffers might be filled with gold. The protest of the people in Christian lands brought an end to the methods which had been used.

Another form of slavery which is still in existence, is the forced labor on the sugar plantations and the cocoa plantations on the islands of San Thome and Principe. The laborers are coerced into signing a contract which literally means a life sentence to slavery. Public opinion in Great Britain has forced the freeing of many of these laborers but there remain from 20,000 to 30,000 of these poor unfortunates on these islands today.

The *Foreign Survey* has this to say about the relations of the ruling power: "Governments can do much and are doing much; but they canot do everything. They cannot even effectually control the white man who are attracted to the country by its commercial possibilities. They cannot altogether prevent legitimate development from being turned into illegitimate exploitation of the native worker, and the consequent loss of the greatest asset of the nation, human energy. They cannot arrest the evil moral influences which more surely than any other agency sap the natives' physical well being and so detract from the country's vital power."

AFRICA'S FRIEND.

The African has a friend—the missionary. It was the missionary bearing the precious Word of God, caring not for the riches of the land who opened up the great interior. From the time of Livingstone, who traversed the jungles of Central Africa to the present time there have been brave men and women pouring out their lives for the black man.

If we could discover all the best things taken into Africa, if we could find out the things that have been most helpful and uplifting to the people, we would find they were the result of missionary teaching. Missionaries have stood in trying places as they have worked for Africa. Livingstone's agitation against slavery had a mighty influence in stopping the cruel traffic among European peoples. Missionaries protested vigorously against Leopold's treatment of the natives on the Congo rubber plantations, and eventually relief came. Missionaries have been the chief agitators against the forced labor on the cocoa plantations. They are protesting against the present method of dealing with the native races in regard to the holding of land and they are lifting their voices with one accord against the liquor traffic. Yes Africa's true and tried friend is the missionary. And Africa is not ungrateful.

It is not unnatural for the African to look with suspicion on all foreigners when they have suffered cruelty at the hands of so many of them. It takes time for the missionary to to prove his friendship and to gain the confidence of the people. When once this has been accomplished the African is a most devoted and faithful friend.

The missionary has worked under under great difficulties. A trackless veld, a dense forest, an impenetrable jungle, a barren desert, an unwritten tongue together with a hostile climate have all militated against missionary progress. It is nearly two hundred years since George Schmidt, a Moravian missionary first landed in South Africa. During the succeeding years others bearing the torch, touched the continent. After the center of the continent had been explored brave souls pushed farther inland, following the water courses. Today they stand like lonely soldiers in remote parts of the land, battling heroically against terrible odds.

If the missionary has one supreme cause for discouragement it is the inadequate manner in which the field is being worked. The center of the continent presents a great territory with a population of 40,000,000 souls seven-eighths of whom are beyond the reach of any Gospel influence. "In the Sudan there is one stretch of 1,500 miles between two mission stations."

According to the *Survey*, "This is not on account of any natural difficulties. The natives are not inaccessible. Ninety per cent of them are reached by commerce. They earn money and purchase goods from England, the United States, India, Japan and Australia—Clothing, cotton goods, boots, hats, blankets, flour, sugar, tinned foods, tobacco, matches. But only ten per cent of those touched by commerce are reached by the Word of God." Is this not a sad reflection on the Church of Christ?

THE AFRICAN MOTHER AND CHILD.

A great difficulty is the advance of Islam. Thirty-six per cent of the population of Africa is Moslem. During the last few decades whole tribes of pagans have become Moslem. They have become anti-Christian whereas before they were simply non-Christian.

There is a bright side to the story of Africa. While progress has been slow in most places yet there are a few "glory spots". Elat, West Africa has a record excelled by no mission field. The people of that district have received the Word with gladness and have pressed into the church year after year. Uganda has had such a wonderful turning to the Lord that it has been called a "pageant of salvation." Our own field in Egypt has a wonderful record, with which we are all familiar. Our work and our workers occupy a position of stragetic importance. The newer work in the Sudan and Abyssinia is full of promise for the future.

From among the millions in the "dark sobbing continent" of Africa a church is being built up. Who of us that followed the study of "An African Trail" can forget that a "New Tribe" the "Tribe of God" has been formed and a "New Custom" has been instituted. The new parents are teaching their children the "things of God" the the neighbor" evangelist is going among his fellow men telling him of his new joy.

This is the hope of Africa. Only through the name of Jesus can Africa be made free indeed. But this Name can make them free.

I know a land that is sunk in shame
Of hearts that faint and tire.
But I know of a name, a name, a name
Can set that land on fire.

Its sound is a brand
Its letters a flame;
I know a name, a name, a name,
'Twill set that land on fire.

The task of the Christian Church in America is to bring the whole message of Christ in an effective way to every individual within the borders of the nation, so that His ideals and teaching will find expression in the religious, social, industrial, political and business life of the people. In this work Christian co-operation is becoming more general among those who formerly worked independently, or at cross purposes. This has led to the discovery of neglected areas and of unfinished tasks in cities, rural districts and on the frontiers. Some places have been discovered that are as destitute of Christian light and moral and physical safe guards as though they were in the African jungle. The problem of class and race relationships have also received new attention.

Negroes, North and South in their relation to the white; Gentile and Jews; Labor and Capitol; rich and poor—all form problems to be met and solved. The influence of Jesus Christ, the incarnation of divine wisdom and love is the only solution of these problems. How can anyone claim to be broad minded, far sighted, or large hearted who is not interested in missions and who is not helping to take the message of Jesus Christ into all the world.—From Editorial—Missionary Review of the World—January, 1922.

HOME MISSION STUDY.

TEXT: FROM SURVEY TO SERVICE, CHAPTER IV ROM. 10:12.

By Mrs. Haidee Ewing Rankin, Waterloo, Iowa.

Barriers Between Neighbors, or, the Problem of Difference.

THE Problem of Transcience would seem solved with the passing of the transients. They go leaving behind them the results of their work, it is true, but they take with them unsolved problems. There is another problem in Home Missions that is not seasonal. "Difference is as stubborn as humans, but as responsive to wise and loving methods, whether its ground be racial, geographical, vocational, sentimental, or other." Difference is the theme of the present chapter. "To show how serious and personal a hurt follows separation by difference in antecedents, language, customs and craft with consequent antagonisms or neglect; and to show how how remediable this situation is." The problem of transcience sometimes almost blends into the problem of difference.

DEVELOPMENT OF ALIEN PROBLEM IN THE CITY.

Laborers engaged in a manufacturing district in Milwaukee became seasonal laborers in the beet fields of southern Michigan. So few were they and so scattered that their presence was scarcely felt. They lived uncomplaining of their rude accommodations, they did their work, they left quietly, the community was scarcely aware of their presence or departure. But one year local labor was scarce, so a Pole and his son remained to relieve the shortage. They lived a quiet unobtrusive life so they were taken for granted by the community and a little later they took their places in the labor ranks of the town, were treated with tolerance and dubbed "Polacks." "Thus was established in the community the first foreigner. The problem of transcience had passed and the problem of difference had begun." The foreign citizenship might have been limited to these two but prosperity overtook the village and it grew big with all the attendant difficulties and dangers. Housing conditions not being adequate, temporary houses were erected "across the tracks" and this section supplanted "the square" as a center of business. Business increased so that it crowded out the old places and its territory took in schools, churches and public buildings.

The newcomers, foreign speaking people began to assert themselves, introduced their own methods, their own business, their own amusements, their own lodges and organizations and their own churches. They became a power and were sought by politicians; their trade became valuable, the young people took advantage of the schools; the older inhabitants, unable to adapt themselves to the new conditions, felt "the times were evil," while the younger generation took in those "across the tracks." "This is what happens when unlike people are suddenly thrown together in physical nearness without being able to knit themselves into a community." This illustrates one phase of the problem of difference, the contact of American and foreign people in a community.

There is a phase which includes only Americans. What happens when an American population comes in contact with an American population springing from a radically different environment? In a city the foreign immigrant often crowds the Americans into suburbs which up to this time were rural villages. The city bred people have different standards of living, of dress, amusements, of social customs, and, differ even in the ex-

pression of their religious life. They introduce these differences in their suburban home much to to the distress and dislike of the villagers. They introduce improvements and expenditures which seem wholly unnecessary and extravagant to the early residents and thus the height of the "wall of partition" increases. The young people are more ready to adapt themselves to the new conditions and so desert the older popu-

EMIGRANTS AT ELLIS ISLAND.
"Here we are in America where shall we find our home?"

lation, resulting in antagonism among "those of their own households."

OCCUPATIONAL DIFFERENCES.

What is the attitude between the farmer and the small town that receives his trade? There is mutual dependance but there is also mutual difference. The trade of the farmer is sought without making him a part of the community. This is accomplished sometimes through certain "bids." The farmer enjoys some privileges to the support of which he makes no direct contribution. He feels that he pays enough in trade to warrant the consideration. "The final result of it all is, one of the most conspicuous moral cleavages within the nation. Though far less recognized, it is wide and deep as any class distinction and is more extensive and massive than any race division. It is one of the major social facts. "A step toward the solution of this problem is found in the grouping of churches and school centers but for them to accomplish their best service it will be necessary to overcome the "occupational barrier and rivalry between townsmen and farmer. A difficult but not impossible task. Another element that enters into the problem of difference but is seldom recognized, Dr. Douglass calls, "The Church of the Retired Farmer." When he retires to the

city or village he brings with him the mind and habits that have made retirement possible. He sees only the laxness and extravagance of the town, even the church life is not congenial so he brings his church with him. This indicates two conditions that are not beyond the range of remedying; the farmer's inability to adapt himself to town ways and the church's inability to serve him. Shouldn't such a condition existing between Americans lead to sympathy where one of the parties involved may be foreign!

"DIFFERENCE" IN URBAN LIFE.

Three elements in the city are to be adjusted—the foreign born, the rural born and city born. Question: Has a really "suitable type of religious institution for the city been evolved?" Has the Church become urbanized, that is, has it kept pace with its new environment? "It does not march at the head of the city in the strength of new spiritual achievement. No more than the retired farmer's little church on the outskirts can mold the town, can such a church mold the city." "In terms of population it means that the quarter of the entire nation which inhabits cities of over 200,000 with their metropolitan areas, have as yet no type of church really suited to their needs, nor one adequate to unite their different elements into communities of Christ." An effort is being made, there is a limited "vision." What of the future of the Protestant Church in the city?

"DIFFERENCE" IN RURAL LIFE.

In Minnesota and North Dakota one half the farmers are foreign born. They live in distinct communities; schools, churches and all organizations tend to cultivate the "foreign;" business is carried on under inherited foreign ideas; the "news" is largely foreign; the farmer is thrifty and in The Church and the Community we learned how apt he is in cooperative organization; he is religious and possesses high ideals. He lives largely to himself and often "does not take the trouble" to become a citizen of his adopted country, yet when he does enter into American community life he readily becomes assimilated and any "difference" is hard to detect in the second generation. It is the second generation that will be the main factor in the solution of this problem but they do need the sympathy and help *of their mother country, America.*

"Cooperation between rural churches of native and of foreign stock in the whole region of the Northwest rises to the dignity of a great patriotic and religious problem. The get together movement has gone far enough to show its possibilities, and so far that a relapse would be a colossal tragedy."

"DIFFERENCE" AMONG ALIEN MINERS.

Note the case of alien miners of coal and iron. In the North, the iron mines are often in the midst of forests or bound in by lakes and shut in by long winters. Aliens are brought into these "little pockets" in small groups from many nationalities, sanitary and housing conditions are exceedingly poor, the men are responsible only for their work, as all local affairs are under the management and control of the company. Similar conditions exist in the western mining section though many corrective measures have been undertaken. The author's description of Pennsylvania mine conditions may prove as informative to citizens of that state as to those more distant for sometimes there are those who live within the sound of the mighty Niagara who have never seen the cause.

Settlement of 300 Poles and Italians may be seen around a Pennsylvania soft coal mine, so hemmed in by the mountain slopes that there is scarcely room for the community, the house and yards are small and homes as crowded as in a city. Each family has four rooms in a double house, shares the porch with neighbors, possesses a tiny yard for garden, flowers and cow. The company supplies running water in every block. There is too much waste to have it in each house. Schools are irregularly attended and a father arrested for keeping his child out of school "to mind the cow" goes away scratching his head over the queer notions of America." They have been agricultural peasants and have been transplanted into this industrial environment; they have not been accustomed to having their children in school regularly; they have had a "commons" for pasturing the cows and having gotten along very well, they see no reason for changing their manner of life just because they have come into a new country. We sometimes are inclined to think that they are hindering progress but are we right? Or have we failed to discover the best manner of approach. How would Jane Addams go about it? In unwashed windows hang wonderful embroidery, their gardens are their pride and their cheese making excellent. Miss Addams would probably approach them through peasant handicraft, gardens and cheese making which are their virtues, rather than through sanitation and education. What about a little neighborhood fair with exhibits of handiwork, flowers, vegetables, butter and cheese? What about introducing a little cooperative association? Cheese and embroidery are not of first importance in American life, but they may be turned to good account on a point of contact with a new people. "Hundreds of such settlements exist

WATCHING BUREAU OF MINES RESCUERS AT WORK.

Group of friends and relatives waiting to hear the result of a mine disaster.

isolated and out of direct contact with American life. They misunderstand and are misunderstood." The only effective connection between the better life of the nation and such people are missionaries who become living links and love their way into the lives and hearts of the most difficult and morose aliens." (Many of Edward Steiner's stories reveal this.)

"DIFFERENCE" IN THE NORTHEAST.

In one fifth of the area of our nation lives over half of its population and seventy five per cent of her foreign born people. The problem is largely urban. In the large cities there are many assimilating influences so it is among the aliens in the industrial suburbs and in the almost solidly foreign small towns that the most serious phase of the problem exists. The sections in which the foreigner lives is often American in aspect for they have fallen heir to the "cast off housing and outgrown standards of life" of an American population. It is in such places that the alien shows what he can do. There is the "pull back" of the conservative ways that have come with him, yet "there is a subtle change in the spirit of the alien" in the city. It is not really the old world but the new. What it reflects is not the foreigner but the new American. The process of self Americanization is going on. The motive that brings these people is an ever-impelling motive and rightly nurtured it will eventually mean the new American.

ENCOURAGEMENTS.

There are many difficulties in the problem of difference and there are many encouragements. 1. The World War found the foreign born American loyal on the whole. 2. The great bulk of foreign thinking and the tone of the foreign language press is not socially radical or destructive. 3. The public school is an imperfect but a vastly successful agency of the American spirit. Labor organizations has been a most potent Americanizing agency, especially with adult foreigners.

The direct achievement of the Church has been slight Dr. Douglass thinks. He says it has not been able to remold the outlook of the great mass of immigrants but it has largely created the atmosphere and molded the conditions under which the process of self Americanization works. "It is in the general atmosphere created by Christian faith and service in America and with such practical assistance from the Protestant Church that new Americans must work out their own salvation."

DIFFERENCE PLUS TRANSCIENCE PLUS DIFFERENCE

The agricultural migration of the Atlantic Coast is akin to that of the wheat Belt but on a much smaller scale. Fruit picking and truck farming are both seasonal labor and largely employ women and children and often family groups. In the extreme East where the crops are chiefly peas, corn, tomatoes, beans, cantaloupes, melons, apples, grapes and berries, the canneries turn to the city foreigner for help. It is estimated that 22,000 migrants are engaged in fruit and cannery crops alone. The problem of this group are those of other migratory groups, housing and sanitation with the addition of family morals, for men, women, young people and children are often compelled to live in a very promiscuous way. A *survey* was made of this migrant group which followed up with cooperative *service* made a successful venture toward the solution of the problem. Our text gives contrasting glimpses—a cannery at its worst and a "successful venture." "The Church

1. Lifting beets, the first operation in harvesting the crop.

2. Harvesting wheat.

3. Blocking and thinning sugar beets, an operation that must be performed by hand as soon as the beets are large enough.

4. Harvesting winter barley.

5. Drilling alfalfa.

6. Planting sugar beet seed with four row drills, whereby the seed should be placed at a uniform depth in straight rows and in a firm seed bed.

7 and 11. A field of sugar beets whose tops completely cover the ground at which stage the crop may be laid by.

8. Car form of dumps used in unloading beets from beet wagon.

9. Hauling beets with caterpillar engine, on the hard western roads four or more wagons loaded with beet roots may be hauled at one trip.

10. Stacking hay.

now knows something definite and effective which it ought to do for this type of migrant." Let us therefore "perform the doing of it." Probably the best solution of this most difficult problem is for a Christian worker to attach herself, Ruth-like, to the group and where women, young people and children are concerned the service is especially needed.

The following clipping, affords great encouragement and the outcome will be watched with intense interest by all interested in the welfare of these migrants. "San Francisco, Dec. 16, 1921. Schools for children of migratory laborers, the first institutions of their kind ever established in the United States, have been opened in the San Jouquin valley of California. The schools follow the laborers from place to place as they move from one harvest to another seeking employment. Establishment of the schools was provided for by the last California legislature. They are conducted by the state department of education."

"No formulated solution of their problem seems possible, but unless God has forgotten them, the Church cannot do so."

QUESTIONS TO ANSWER.

1. How may the problem of transcience develop into the problem of difference?

2. Illustrate how the alien problem developes in the city.

3. Does "difference" exist only between Americans and foreigners?

4. What three elements in the city require adjustment?

5. Tell of Jane Addams plan of work.

6. What "difference" exists in fruit picking, cannery and other groups?

7. What is it after all that makes the problem of difference?

8. In a campaign against difference what are we really aiming at?

9. Would absence of difference mean monotony?

10. In a foreign Catholic community what can the Protestant church do to reduce "difference?"

11. Has church architecture anything to do with the problem of "difference?"

12. How can adequate and efficient leadership be provided for the solution of the problem of difference?

EVIDENCE OF NEGRO PROGRESS

"That the Negro in just over half a century should have increased his homes owned from 12,000 to 650,000 of farms operated from 20,000 to 1,000,000, of businesses conducted from 2100 to 60,000 of literacy from 10 to 80 per cent, of teachers from 600 to 43,000, of voluntary contributions to education from $80,000 to $2,700,000 of churches from 700 to 45,000, of Sabbath-school pupils from 50,000 to 2,250,000, of church property from $1,500,000 to $90,000,000—this is an extraordinary record full of reassurance to those who like to believe in human improvability.

During this difficult period of readjustment the Negro has maintained his religious faith, increased his thrift, improved his capacity as a skilled workman, developed self-respecting Christian homes, and where educational opportunities have been suitable and adequate, strengthened his character and his capacity for the wise leadership of his own people—From Hampton Press, Hampton Institute, Va.—The occasion of honoring Gen. Samuel C. Armstrong, founder of Hampton Institute, 1868—By Rev. Dr. Anson Phelps Stokes, New York—Former Secretary, Yale University.

FOREIGN CORRESPONDENCE.

EGYPT.

Minnehaha Finney, Tanta Egypt.

BIBLE WOMEN'S CONFERENCE CAIRO, EGYPT.

The Conference for the Bible Women of the Delta was held in the Shoubra church, Cairo, October 20th to 23rd.

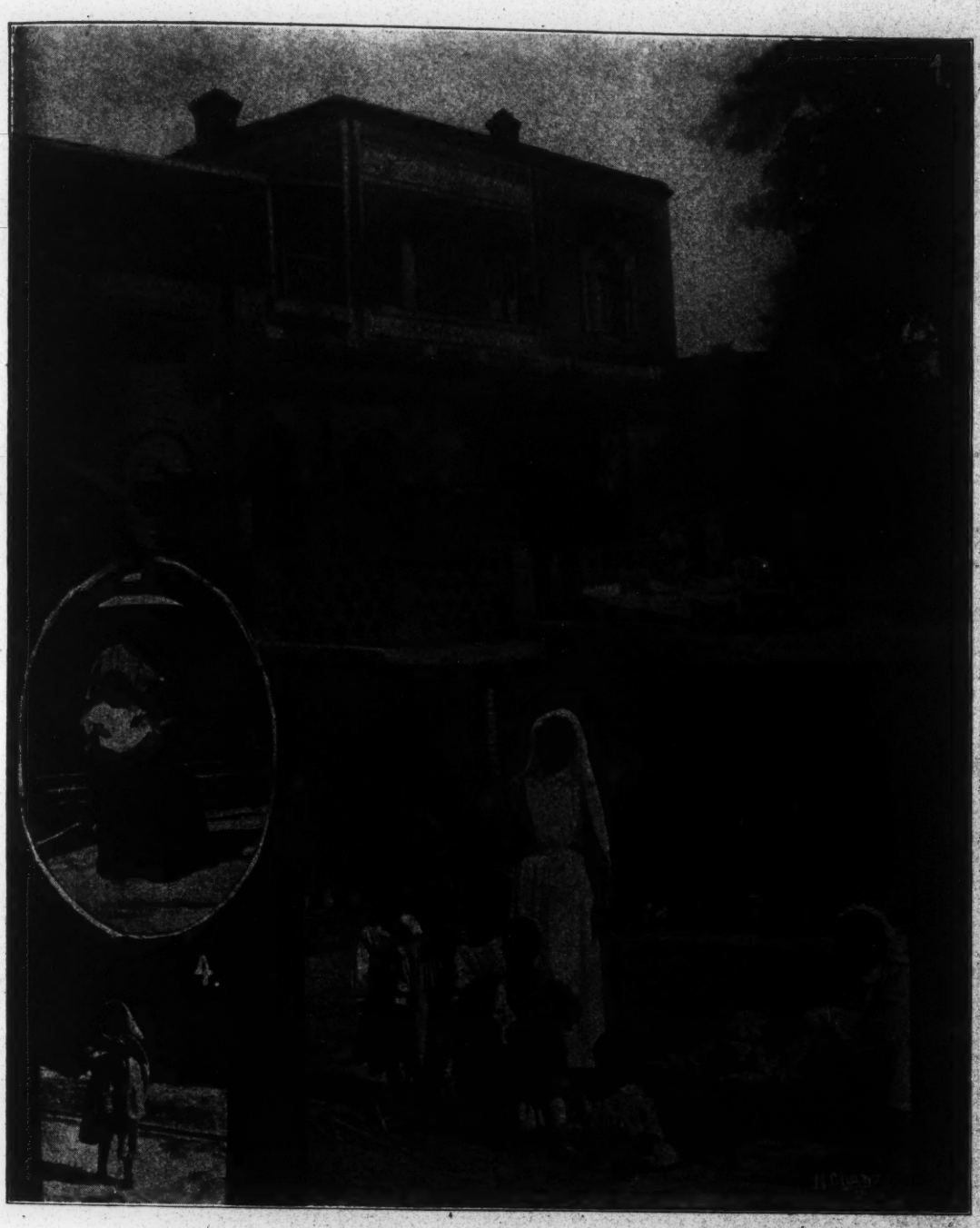
The Shoubra church is very near the rented building which serves as the Seminary dormitory and the Seminary had not opened this building at the disposal of the conference. The place was ideal and the plans were well carried out. Eighteen Bible women and four missionaries slept in the dormitory; and it proved to be a very comfortable and convenient place for them. The Cairo workers, numbering —— and visitors spent the day at the conference returning home in the evening.

Nearby is located the home of Mrs. Coventry and ten young lady missionaries, and in the large garden about the home is a summer house which was used as the dining room for the conference. It was fine for the purpose as it was large enough to seat eighty persons for lunch. One afternoon one hundred persons were served tea.

The Shubra church, likewise a rented dwelling, has long since outgrown its capacity, and was crowded at every session. The delegates and visitors were warmly welcomed by the pastor, Rev. Samuel Girgis.

The meetings were held from nine to twelve in the morning and from three thirty to six in the afternoon. Dr. Philips conducted a helpful Bible hour each morning and evening on the Book of Hebrews. The addresses in the morning were given by Misses M. Finney, Ferrier, Paden, N. Smith and Miss—— ——who is of the Egypt General Missionary Society. Their addresses were very practical as well as inspirational. Helpful suggestions were given on How Bible Women Should Dress; How to Make the Best Use of the Lesson Period; and How to Meet Trying Situations. They also showed the necessity for prayer and preparation each day before going about the work and impressed

A group of Bible-Women who were taken by Misses Dora Giffin and Clarise Bloomfield to visit the Zoo, the day after the Conference for Bible Women in Cairo. This photo was taken in front of the abode of the Giraffe. Six out of seven of these girls are, or rather were at the time of the Conference students in the Bible Women's Training School in Tanta.



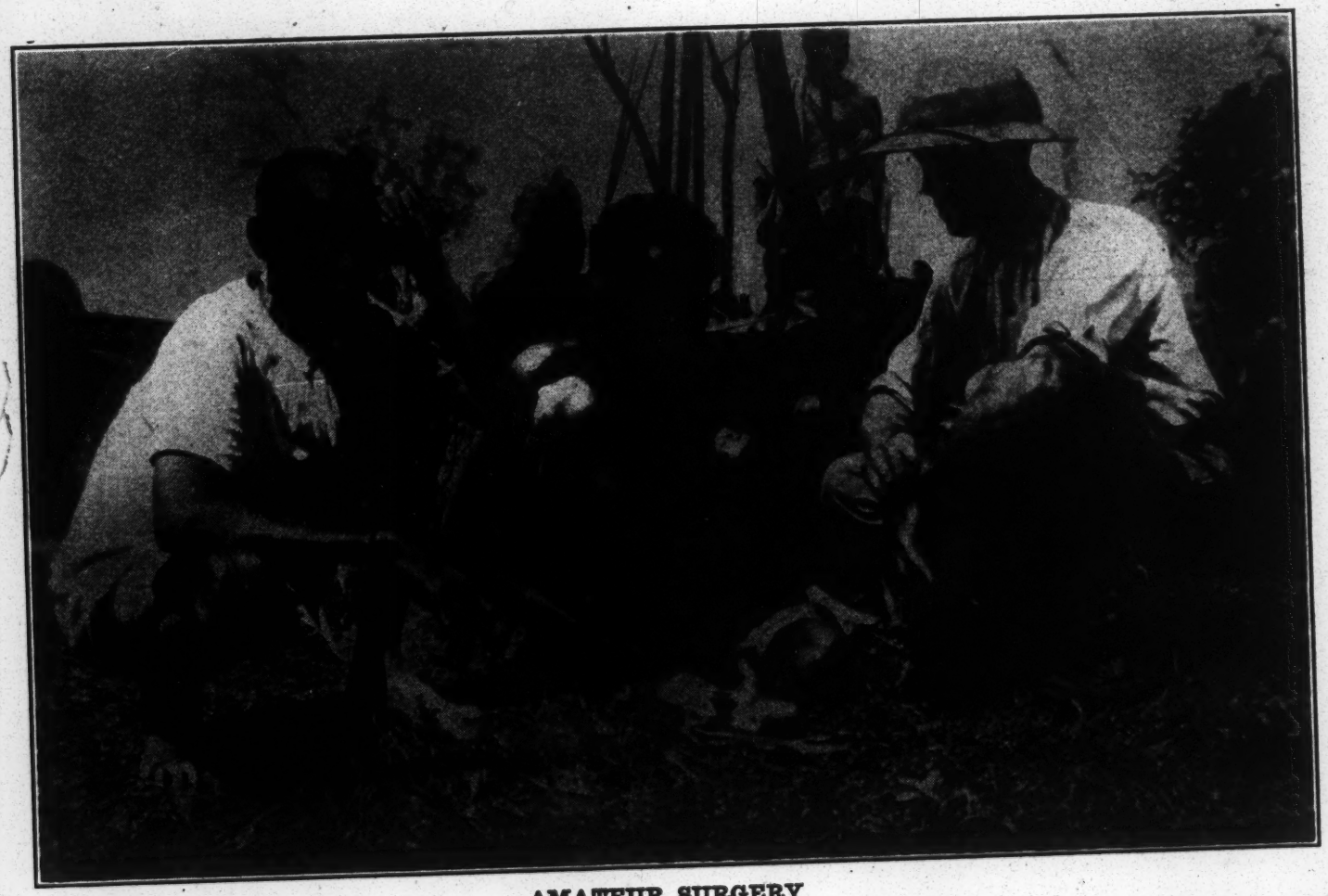
SCENES AT MEMORIAL HOSPITAL, SIALKOT, INDIA.

1. Front View of Memorial Hospital.

2. Mary Kyle and our little Mariam. Taken at the Memorial Hospital in the babies ward.

3. The babies' Department, Memorial Hospital, Sialkot.

4. Esther, one of the little orphans at Pasrur.



AMATEUR SURGERY

In the center of the picture is Tain, showing the stump of his arm from which the hand was amputated by Rev. Paul J. Smith and Rev. W. J. Adair to save his life. Neither man has had medical training, but no doctor was available.

(Courtesy Foreign Board)

upon all the need of keeping one aim before them—the leading of each pupil to Christ.

After the discussion of "Dress" one young lady asked me what I thought of her dress. The next day not only she but several others appeared with longer sleeves and higher necks.

Miss M. Finney with graphic illustrations showed the great need for more Bible women. Special prayer was asked that more might be led to go into this work, and that parents would be willing to have their daughters become Bible women. The need for spiritually minded and well trained workers among Mohammedans was laid upon our hearts.

The afternoon addresses were given by Rev. Ghobrail Risquallah, pastor of the Esbekiah church; Rev. Samuel Girgis, pastor of the Shubra church; and Rev. Adams of the Seminary. These addresses were helpful to Bible women and missionaries alike. After hearing Mr. Adams speak on "How to Study the Bible Effectively" a young girl turned to me and said, "That message was just for me; I have not known how to study my Bible." The crowning meeting was held on Sabbath afternoon when Miss Anna Y. Thompson gave an inspiring talk; it was followed by the communion service led by Rev. Ishaq Ibrahim.

It was inspiring to sit and look at the bright intelligent faces of the Bible women as they listened intently to every word and took careful notes. It was inspiring, too, to join in their good times after the meetings. They enjoyed the fellowship of the meetings for many of them must necessarily be quite alone in their work.

The dining room at noon presented a picture not soon to be forgotten. Four long tables were filled with dishes of delicious Egyptian food. On every side were happy faces and there was the buzz of animated discussion. Old friendships were being renewed and school days lived over again, and addresses of the morning talked over very earnestly. After lunch the garden was filled with groups of the women; some were strolling about and talking, some were singing, and over in a quiet corner some were having a prayer circle.

One could not help but be impressed by their over-flowing good humor, their readiness to accept suggestions, and more than all their spirit of prayer. There were women present from city and village yet I did not hear any comparison of living conditions, of salary or of work.

The Bible women need all the inspiration they can get for their work calls for the best they can give, spiritually, physically and intellectually. They meet opposition, fanaticism and indifference every day. They need great love and tact to teach under very difficult circumstances. They must climb up and up "endless stairs" every day, and they visit from early morning until late afternoon, often not even stopping for lunch. The inspiration of the conference will help them along after we and they have forgotten the messages.

The Sabbath after the Conference I went to one of our meeting places in Cairo and the evangelist was absent. What did the Bible woman do? Did she send the people away? No indeed! She gave one of the best "sermons" I have ever heard and most of it was what she had heard at the Conference.

MRS. ALICE PHILLIPS ACHESON.

"IN DUE SEASON WE SHALL REAP IF WE FAINT NOT."

A group of European girls were gathered in the Esbekiah Girl's School for their regular weekly class prayer meeting. The theme was, "Fearful Followers." The example was Nicodemus. The meeting had been opened in the usual fashion. The teacher had talked briefly on the need of confessing Christ openly. One of the girls about sixteen, stood and said a few words on the lesson. What she said was wiped from our memory by the appeal, "Miss D.—, tell them that I believe in Jesus." A few words on what it meant for her, to make this public confession of her belief in Jesus, a short prayer, and the half-hour meeting closed, but the meaning of that hour has not left teacher nor class.

We ought not to have been surprised, for she had been with us for months

studying Bible six days every week, attending our Sabbath evening Christian Endeavor and the English preaching service; and the teacher's diary for Oct. 5th just eight days before the meeting reads, "A long talk and serious with —. How weak our faith is!

For more than two months she lived a consistant Christian life in the midst of girls as teasing and heartless and yet as loving as girls ever are. The school closed for the Christmas holidays. The rest of the story I shall tell in bits from her letters, that you may remember both her and the class in your prayers.

Dec. 27—"If I could only tell you all, all that has been kept in my heart since that Christmas night. They won't let me return to school any more and they have taken my Bible! Saturday night they have all seen at last that my faith in Christ was true, and they decided to do everything they could to let me forsake Him (meaning, to make me forsake Him). How wrong they are. They can separate me from all I love but not from the love of Jesus. They cannot close my lips to prayer, and there is all the strength for me. Pray for me, I am so weak."

Jan. 2.—"This is the new year's day and my heart is filled with a peaceful joy. It is growing dark, but I love the night, I love the stars, I love quietness. To-morrow is Sabbath and you will teach again God's Word to some girls. If that letter could reach you before, I would have asked you to sing with them. a hymn of thanks to Him, full of praise and joy. But whatever you do, my heart here will be united to your voices. To-night, I feel like singing to God my gratitude. He has been so good and kind to me. May He bless you and give you many joys during this new year and all the years to come."

Jan. 8th—"I have finished my work. It is the end of the day. Let me come to you now. I am so glad to do so. Yesterday, being again alone, so near my school, I couldn't help going up stairs, though I was almost sure not to find you. Mrs. H—— has been so very kind to me and nice that I returned home with something that warmed my heart. Oh! Miss D—, people don't know me and they are so good. Do I deserve it? I know you cannot write any more, I know how hard it is for me to come and see you, but I leave all to God since it is His will. I have one thing left. I can write to you." (This writing must be done hurriedly when her mother is not about; her sisters, one of whom was also in our school, do not tell of her writing or reading.)

Jan. 10th—School opens after the Christmas holidays. Today I woke up very early in the morning, but I had not to wear the black apron (worn by most school girls here); I had not to get ready for school. I have thought of them who came back and wondered if they realize their good luck. I could see them in back. I could see all of you in chapel and then in our small class-room. You've counted your girls and the number was no more "ten." And now it is half-past ten o'clock, you are teaching Grammar; the girls can look at you, but do you notice a vacant seat?

I am very sorry that I can't have a Bible at home. I remember some verses that I have memorized. I remember many things that you have taught me from the Bible and they are my help and comfort. While working I sing Hymns and this is one that I love and try to sing in my heart, "It is Well with My Soul." Some day in one of the little meetings we used to have every week, sing it with the girls and tell them that I remember them in prayer."

Jan. 17—"I want to tell you what my life is at home. In the morning I can't find anywhere I can be alone to read your little book (the Gospel of John) and pray, thus after a short prayer I begin to sweep and clean the house. Some days in the week it takes me to do that until noon, but I do not think it hard. I am used to it. The rest of the time I am sewing, writing, or reading. Do you think that is serving God? At night I always ask Him to give me something to do especially for Him on the morrow and unless I have helped somebody or done any good thing, it seems to me as if He is not satisfied. But you see that happens often and I think that I am not im-

proving at all in Christianity. If you think that I can do something more, tell it to me, I'll be glad to know it.

Last week I was with Ehsan and I asked her to teach me Arabic. She was willing to do it and I took my first lesson. She laughed very much at my pronunciation; I think it is very hard to learn such a difficult thing with her. She can't help laughing and we always end by laughing together.

Friday I went with an Egyptian Protestant girl for a walk in the fields. I asked her to take her English Bible with her; so we read God's word in the open air and the blue sky above us. I will try to buy a small New Testament and use it at home secretly. Don't you think that I will do well?"

Jan. 29—"No fairies now to simplify all difficulties. I thank you very much for the little book. When I can't read it during the day I wait until night when I am more free.

Last time I saw Ehsan (her Moslem friend) I have tried again to speak to her of Christ. She was half listening to me and then she said, 'Poor girl you are trying in vain, leave that subject' It is most sad, isn't it? She is such a good girl and would do a wonderful Christian, but I don't loose hope."

Feb. 15—All the days of the past week I have been much troubled, always with my own thoughts. I think God, too, has not been much pleased, because in a way it was doubting of his power. Any conversation heard, any thing that happened was showing unto me how great was the need of Christ. At moments I stood by the window watching people in the street and wondering how many of them had seen the light. I was saying to myself that the world is too wicked. I can't tell you all the different thoughts that crossed my mind then, but when I realized at last was my own wickedness in being of such a little faith. I have asked Him to give me back His peace, His wonderful peace, and I have it and now I can sing.

I like to read the twenty seventh verse of the fourteenth chapter of John, 'Peace I leave with you, my peace I give unto you'. I repeat these words aloud very often and it is sweet to think of the Savior's voice when He says them. I leave the Gospel of John open at that same chapter on a small table of our room. Mother cannot imagine what that little book is, and my sisters do not tell her anything. They are most kind, are they not? May God bring them to know Christ one day as He should be known by them.

Do you remember the time when used to come to the church on the Sabbath? There were many Christians there, and I liked so much to see them bowing their heads to God. I liked the preacher's smile when he talked with enthusiasm of Him. Oh no! the world is not all wicked and one feels desirous to be once more among them who know the true love of God."

Mar. 2—"I have much thought and feel that you are right that one cannot be happy except he banishes all selfishness from his life. I see many things less in me, I don't want to be a Christian merely for the fact of being one, but I want to deserve the name. Knowing that I am still very far (away from Him) I hope and trust Him who has said; Through Christ you shall have the victory.' "

ANNA DUNCAN, Cairo.

THANKSGIVING PRAYER MEETING AT ASSIUT, 1921.

It is the wholesome custom of the American Mission to precede Thanksgiving Day by a station prayer meeting at which a general account is taken of reasons for thanksgiving. It is always an inspiring occasion, and this year's meeting was no exception.

In the absence of Dr. Henry, who had been called to Alexandria, Rev. Neal McClanahan led the meeting, and gave as he always does, an appropriate and helpful address. His subject was the healing of the ten lepers. He spoke of Christ's desire for thanksgiving and thought He would have been disappointed if the Mission had not met to acknowledge His Goodness.

Miss Criswell spoke for the Pressly Memorial Institute. She said there had been special difficulties owing to many

changes in the teaching staff, but God had wonderfully provided for these vacancies and sent workers. The attendance was larger than last term, and some rather influential Moslem girls were coming to the school. On the occasion of a special talk to the girls by Rev. Ibrahim Said, "the Moslem girls came of their own accord to the chapel services, though they had previously shown much reluctance to do this. Two of the girls had stood out against wealthy marriages, one of them even declining after her engagement had been entered into, because the young man's character was unsatisfactory. Thirty-one girls had united with the Church, and the Volunteer Band went out to do evangelistic work every Sabbath.

The Khayatt School, over which Miss Mabel Dickey presides, was also able to show encouraging signs. Several of the older girls had entered the Pressly Memorial Institute with credit, and a beginning had been made with kindergarten work, which was highly appreciated by the children and likely to grow to larger proportions.

Dr. Pollock presented the Hospital topics, and had a lengthy list. In spite of some anxiety over finances at the beginning of the year they had been able to pay their way and to spend as much as *£E20 or £E30 monthly on medicine for the poor. *$100 to $120

There had been many remarkable recoveries among the patients and very little illness among the staff. The arrival of Dr. Whitcomb as well as of some new nurses was another cause for thanksgiving. It had been a great joy to see the way in which the pupil nurses who had come for training from the Pressly Memorial Institute had taken to the work and were being received by the patients. A Sabbath School had been started by Miss Bennett in the free clinic, and was steadily attended by many children.

Dr. Pollock gave several instances of conversion at the Hospital. One man, Jarras by name, who used to make and sell date whisky, was converted and after a severe struggle poured his whole stock, representing his entire livelihood, into the street under the eyes of a jeering crowd. Another man who came into the Hospital with injuries received by a shot from an enemy and vowing vengeance, left with the determination to forgive his assailant. A woman was so much impressed by a sermon preached by Mr. Jayyad, the Hospital Evangelist, that it became the means of her conversion. An old Moslem sheikh, who at first would hardly let Mr. Jayyad enter his room, before he left the hospital, would listen by the hour to religious teaching.

The College report was equally striking in its way. Prof. Russell said they could not make an inventory of all the blessings of the past year. There was a high tradition at the College, to which they could not be unfaithful, and in accordance with this tradition the teachers were not satisfied until they had brought each student face to face with Jesus Christ. He believed that they had been blessed that year in following this ideal. Students had come to the College in increasing numbers, and many of them were Moslems. Moslem fathers came to say that they were bringing their boys because of the religious and moral influence of the school. Special instruction was being given to students who wished to preach, and there was a very hopeful class of boys who would be entering the Seminary on leaving College.

These subjects of thanksgiving will encourage the Church at home no less than the missionaries on the field to much thanksgiving in their prayers and to faithful continuance in intercession for the work.

E. R. BALLENY.

THANKSGIVING DAY IN CAIRO, 1921.

All Cairo Americans who are religiously inclined and who find it possible to get away from other duties expect to attend the Thanksgiving morning services which are held every year at the American Mission. Sometimes the Consul receives in the afternoon, and Mrs. Harvey always has a tea at her home in the Mission building. On Thanksgiving Day if the consul does not have his reception; on the day after

Thanksgiving he does. But this year there was a new departure. There was the service as usual, at 10:30, in which some one hundred seventy-five people—American, with a few British, Syrian, and Egyptian friends thanked God for the blessings, national and personal of the past year. And Rev. J. K. Quay preached a most helpful sermon, using his scripture text, Psalm 116. But after the service, instead of returning to our homes for our Thanksgiving dinner, the members of the American community repaired to the Y. M. C. A. Sporting Club grounds, taking with them well-filled picnic baskets. These grounds are on a beautiful island in the Nile about fifteen minutes by carriage from the Mission Building, and away from the curious crowds—an ideal picnic ground. The Y. M. C. A. hut was decorated with corn in the shock and chrysanthemums. The rough wooden tables ranged along the sides of the room were soon spread with white covers and filled with plates of chicken, ham, meat-loaf, salad, rolls, butter, pumpkin and mince pies, candy, fruit and nuts. When all things were ready we were instructed to get our own plates, knives, and forks. Mr. Quay returned thanks, and when we had helped ourselves to the good things spread before us, we gathered ourselves in little groups on the porch under the shade of a tree on the lawn, or on chairs inside. Coffee was served to those who cared for it. After dinner there were games for those interested, ending with baseball. There were about two hundred present. It was a real American picnic with real American "eats." And some of the lonesome ones were heard to remark that it was the best Thanksgiving Day they had spent away from the States.

Most of us left the picnic grounds early in order to go to Mrs. Harvey's tea. There were not quite so many there as at the picnic; but there were about as many as her large drawing room would accommodate.

Many of us could not do justice to the doughnuts and cake; but we did enjoy visiting with the old friends and making the acquaintance of new ones. At about six o'clock Dr. Giffen led in a prayer of thanksgiving, and all sang "America," then the crowd began to disperse. Some seemed loath to go, though and when there was an accident to the electric lights at about a quarter to seven some were still left to descend the stairs to the street in darkness.

To the missionaries the day was a day of rest from the ordinary duties of every day, and of opportunity to meet and visit with friends at leisure as well as a day of thanksgiving for God's mercies to us through the year; and most of us considered it a day well spent.

"Unsigned" (One who was there).

Alexandria, Egypt.

Dear Friends—

If the events of one's missionary life would but group themselves conveniently around some great outstanding event, it would be easy to write a letter of some degree of unity, telling about it. As it is, each time that I sit down to write to the friends of mission work at home, I belabour my weary brain to evolve some unity from that which has no unity—for literary form's sake! And yet, it is not true that it has no unity; there is the great unity of motive, though the deeds with which our days are filled are so varied.

This past week has been unusually full of "additional" duties. Each day has had its regular duties, which, for me, means managing a school of some two hundred and fifty pupils, and a household of eight regular "inmates," meaning our resident teaching staff and a couple of girls who constitute our present kindergarten Teachers's Training Class. Well, Monday was our weekly "At Home" day. That means, always, an instantaneous transformation at four o'clock from the "school ma'am" with wearied nerves and body (and possibly, hair rumpled by much mental effort!) to the hostess pouring tea in her drawing room. This week it meant endeavoring to keep Turkish, English and American guests all happily entertained—with a great scarcity of people able to talk to the Turkish ladies. These ladies are the mother and aunt of a particularly winsome and appealing schoolgirl of ours.

Tuesday evening we had guests, three Jewesses, two of whom were former teachers in the Central Girl's School, with their husbands. All three are Christians at heart; two—our teachers—are now baptised. And the three husbands are, one, an English Jew, another an Irish Catholic and the third, a Scotch Presbyterian! And we had a pleasant evening—and didn't get to bed until away too late for school people.

Wednesday all time out of school hours was filled with candy making for the annual Y. W. C. A. bazaar, due to occur on Saturday, at which "American Sweets" always have a great vogue, and cake making for a Thanksgiving tea which the mission gave on Thanksgiving afternoon to all the American Community of Alexandria, with whom we come but little in contact.

Thursday was Thanksgiving, with its service in the morning. Just as Mr. Gilmore was about to begin to preach the sermon, a message came in summoning him and me to meet the governor of the city. We went directly after the service, in some uncertainty as to the reason for the summons, but supposing it to concern in some way a visit which His Highness the Sultan had proposed making to our schools. The governor met us very kindly—he had attended our graduation exercises of last year—and presented to each of the two schools, Boys' and Girls', the Sultan's cheque for one hundred Egyptian pounds and his regrets that a change in his plans made it impossible to visit the schools. The afternoon brought our guests, and a very happy time in meeting the few of our countrymen and women who live here, as well as some visiting tourists.

Friday brought school again after our one day of holiday. It also brought us guests for tea—guests who, earlier in the day had spent two absorbed hours visiting the school—American women spending the winter in Egypt. As they left, two of us rushed out to visit a sick school-girl, but spent all the time available locating her house, and had no time to call, as we were hurrying home for early supper and a Christian Endeavor business meeting.

Saturday morning was bake-day to help provide cakes for that Y. W. C. A. bazaar at which one of us was helping, and to provide something to eat on next Monday's "At Home." For our cook is a very "plain" one and not capable of cakes. The afternoon was bazaar, and then a visit to the girl whom we had tried to visit the previous day. That visit brought us the joy of knowing that this girl is keeping, in face of much temptation and opposition from her home folks, a total abstinence pledge which she took three years ago in school, and that, at her instigation, a little sister has also stopped drinking.

And so the week ended—a week of overwhelming duties, of many pleasures, of wearied bodies, and of tired nerves, a week, diverse though its activities had been, which was still a unit because all had been done for Him whose we, are and Whom we serve.

So, I send it on to you, this busy week, fearing that the account may only tire you, but still hoping that it may make a little more real to you the stress under which we live, and our great need of your prayers.

Yours sincerely,
ELSIE MAY FRENCH

FOR TODAY.

Lord, let me live today
From start to close,
In just the kindly way
Which friendship knows.
Let me be thoughtful, too,
And generous here,
Keeping in all I do
My record clear.

Lord, let me live today
Full to my best,
No hurtful thing I'd say,
Even in jest.
Keep me from scorn and hate,
And petty spite,
Lord, let my soul be great
From dawn to night.

THE NEW WORLD MOVEMENT CONGRESS.

By Mrs. J. P. White.

FEBRUARY 8 TO 12, PITTSBURGH, PA.

There have been larger meetings held than the New World Movement Congress, but never a larger one of the United Presbyterian Church. The number of delegates reached the full expectation of the Commitee.

The purpose of the meeting—"To promote the ideals and objectives of the New World Movement—a revived, Spirit-filled Church, with a steadfast purpose to occupy and evangelize its allotted fields at home and abroad" was emphasized in every part of the wonderful program, which began Wednesday night, February 8, and closed Sabbath night, February 12.

It is impossible to convey in cold type the spirit of the gathering and it is impossible, in our brief space to even mention all the parts of the program. To give a few characteristics of this Congress is all we shall attempt.

IT WAS A FRIENDLY MEETING

The Christian fellowship enjoyed was no small part of the gathering. Friends who had been separated for years came together by appointment or by accident, perchance and found deep pleasure in the brief little visits permitted between sessions. Reunions of various kinds, luncheons, and dinners brought people together. Old seminary students, co-presbyters, women workers, missionaries, college chums—they all seemed to be there in happy mood.

IT WAS AN INSPIRING MEETING

The great gathering of Christian people interested in the biggest thing of life, was enough to stir one's heart. From the moment Honorable Clyde Kelly, introduced Dr. McClurkin on the opening night to the close of the Consecration service Sabbath night there was not a dull moment. Every speaker brought his best and presented his subject in a forceful way. And whether we listened to the stirring presentation of the needs of our missionary fields at home and abroad or to the more commonplace affairs of building churches, and parsonages and caring for old ministers, we could not but see the varied agencies are all a part of the great whole in our New World Movement Campaign.

Several noted men of other denominations, including two bishops brought strong messages, but our own men, equally strong, with understanding hearts led us to comprehend more fully our vows and obligations.

The music was worshipful, Prof. McDowell led the vast congregation in a wonderful way. Sometimes the great choir sang; sometimes the people on the main floor or the first gallery, or the second gallery; sometimes the singing was antiphonal, sometimes in concert; sometimes almost in a whisper, sometimes in a great swelling chorus. Whichever way it was the manner of singing was suited to the words and there was a real uplift in the praise. (Let it be known that it was the Psalms of David that were giving praise—Editor.)

Of great interest was the special music furnished by the quartettes and glee clubs from our various colleges and seminaries. So popular were these singers that the patience of the chairman must have been tried. The applause was hearty and sincere even if it consumed the time of the speakers.

IT WAS AN EDUCATIONAL MEETING

More and more the missionary leaders of the church are coming to understand the necessity of imparting knowledge in order to secure interest. Intelligent interest is absolutely essential if missionary work is to be adequately sustained. Visualizing this knowledge has become a favorite method. Pictures, maps, charts, mottoes and graphs were exhibited everywhere. The great basement of the mosque was filled with exhibits vieing with each other in attractiveness. Here were the Sudanese tukl, the Indian tent, the mountaineer home, the old time negro shack and the new cottage as well. Here one could compare the handiwork of the women of the Northern Sudan with that of the skilled needlework of the women of Egypt and India and then compare all with the beautiful work done in our schools in Knoxville.

The colleges and seminary booths were always centers of interest, especially to certain groups of people. The pictures of churches and parsonages told stories of

heroism and sacrifice in many a Home Mission field. Especially interesting were those made possible by New World Movement funds. The mountain home, and the hand made baskets were most interesting.

The great Home Mission map with its 223 colored electric lights indicating Home Mission stations and its sign "Save America" which flashed on and off every few seconds was a constant reminder of duty. There was something to catch the eye every moment. Here was the young man in the Freedmen's department making little brooms; here were the Attractoscopes, automatically throwing on pictures of slum children, Immigrants, miners, Indians and Freedmen. There were the pantomines portraying various scenes in the lives of the people in Egypt, India and the Sudan. The home, the school, the treatment of the sick, the wedding procession with its pitiful little child bride were all shown before our very eyes. Indian village life was portrayed by small figures on a large table. Here they were, the diminutive people, plowing, threshing, cooking, burying their dead, and worshiping according to the customs of the land. The pictures shown by Dr. Frank McClanahan on Thursday afternoon in the auditorium, gave a clear and convincing proof of the need of physicians, nurses and hospitals in the land of Egypt.

THE PAGEANT
"Weighed In The Balance."

Was greatly enjoyed by the largest audience of the Congress. The "'Spirit of Brotherhood" "Justice" and "Liberty" sat in judgment on the nations of the earth. Nation after nation was summoned, weighed in the Balance and found wanting.

America was summoned and commended for her accomplishments. She was almost satisfied with herself. Then came the Indian, the negro, the immigrant, the mountaineer, pleading for better opportunities.

Representatives of Egypt, India, The Sudan and Abyssinia came pleading for help. America promised to give education, physical care and social uplift, but the Spirit of Brotherhood demanded more—that all institutions must be built around the Cross of Christ.

The closing scene was most dramatic as America with the Cross uplifted pledged herself to give the Gospel message to the whole world.

IT WAS A HOPEFUL MEETING.

There was ever the spirit of optimism. If "87%" had not been kept before our minds and our eyes we might have fallen into self congratulation. The fact that only 87% of the church's obligations had been paid January first was a constant reminder of an unfinished task. But no one was cast down over the unpaid amount. That it would be paid was the belief of every one present. There was the statement of the grand total poured into the treasury, $2,865,820.65. What the payment of this money has meant to every department of church work was told over and over again—new schools, new college buildings, new hospitals, new churches. Every field has felt the thrill of the NEW MOVEMENT.

But material things are not all. Lives have been dedicated and more lives will be given for the work. Nothing was more hopeful than the presence of a large number of young people at the conference. Many of these are already in preparation for Christian service.

Our hearts were rejoiced to see some of the products of the work. Two young people from Egypt, who are in the United States attending school gave helpful service in pantomines and pageant. There was a group of sixteen young people from the French mission in McDonald Pa. who sang a beautiful anthem in their own language.

The presentation of work being done among foreigners in Sharon, Pa. was one of the most impressive moments of the Congress. The audience sat in amazed admiration as Miss Edith Hickman led twelve children, representing seven nationalities through a most interesting Bible drill. As the little folks launched forth on the books of the Bible the sympathy was intense until they had passed the breakers of the Minor Prophets. They showed remarkable ability as they recited large portions of Scripture and

sang "Sweeter are Thy Words" and "Whosoever Calleth." In this demonstration the whole problem of Americanization was made clear. The "aliens" will become brothers when they are taught the Book which gives to mankind the Way of Salvation.

A point of perhaps even greater interest and hopefulness was the presentation of the Freedmen's work. About thirty workers of whom twenty-five were colored were introduced by Dr. McGranahan. Led by their splendid quartette which had delighted the audience many times before, they sang "Swing Low Sweet Chariot." Then Dr. Cotton in a most eloquent address made a plea for this rising race. Here again was presented a solution for a vexed problem. The living demonstration before us was proof positive that the only way to bridge the chasm between black and white, the only way to preserve harmony between the races is to give black and white alike the Gospel of Christ and a Christian education.

IT WAS A SPIRITUAL MEETING

No note sounded louder than this "Not by might nor by power but by my Spirit saith the Lord." The Word of God was exalted and honored and quoted by every speaker. No one failed to emphasize the Spiritual side of the New World Movement. One could not but be impressed with the thought that even if we should collect ten times our pledge and fail to realize our Spiritual aims that our New World Movement would not be a success.

The leaders of the opening exercises led us in truly devotional services. The cablegrams from Egypt, India and the Sudan and the wireless message from Rev. Taylor and Mr. Fred McMillan out on the Pacific gave assurance that prayers were ascending for this meeting all around the world.

The Prayer Room set apart for quiet prayer was a satisfying place for many a hungry soul. It was a place where many received a blessing and it was the Power House of the Congress.

IT WAS A DECISIVE MEETING.

A committee brought before the Congress the following Recommendations which were adopted:

REPORT OF THE COMMITTEE ON FINDINGS FOR THE NEW WORLD MOVEMENT CONGRESS, PITTSBURGH, PA.

February 8-12, 1922.

God is the Giver of all good. It is with a sense of profound gratitude to Him that we recall His leadership and blessing in the beginnings of this great movement and we record our appreciation of His continued favor as the work has progressed. It was He who opened our eyes to see the possibilities and give us the will to begin. His guidance has been sought and recognized in the projection of the plans; His blessing has attended us hitherto, and we feel confident of His guidance to the end.

We are grateful that the chosen leaders of the New World Movement were led to plan this Congress which has been so broad in its scope, so complete in its detail, so varied in its program, so inspiring and informing in its message, and so helpful in its influence. Not only have those in attendance been helped, but through them the influence will reach to the remotest corners of our beloved Church.

We reaffirm our conviction that the Movement has been the result of prayer and has been born of God, and that He will continue to bless in the furthering of the the plan if we continue faithful to Him and diligent in the work. He alone can save the world, but He cannot save the world alone. He has bestowed great honor upon us in giving us a name and a place in the greatest enterprise the world has ever known—that of bringing a lost world to the feet of our Redeemer.

We recognize that the great undertaking cannot be carried to a successful issue without struggle and sacrifice, but realize also that it is not by ease but by effort that we accomplish the worth while things.

The sessions of the Congress, with its program which could scarcely be surpassed, have inspired and steadied us in our great work, and we hear a challenge to continue what has been so well begun.

This is not a time to sound a retreat. It is rather a time to sound a charge, and to rally all our forces to go forward until the last goal is reached. We must take counsel of our faith rather than of our fears, and go forward in earnest devotion to what we believe is the will of God, in whose strength alone we can succeed. We must neither shrink nor shirk, but recognize that having put our hands to the plow we cannot nor do we desire to, turn back. Let us "Advance upon our knees."

We rejoice in the number of intercessors enrolled, the family altars erected, the young lives that have been offered to God's service, the sixty new workers sent abroad, the entering of Abyssinia, the Home Missions advanced, the better equipment of our colleges, the assistance given to our seminaries, and the help furnished to our aged ministers. We are pleased to note that $2,865,830.00 have been paid into the treasury up to January 1, 1922. But would also note that that amount is but 87% of the amount which had matured up to that time.

RECOMMENDATIONS.

1. We recommend that we continue to keep before us the primary aims of the New World Movement, viz: Intercession, The Family Altar; Life Enlistment, Evangelism, and Stewardship.

2. That we acknowledge our utter helplessness without the blessing of God, and that we continue to invoke His favor with the realization that we cannot have a healthful church except as we have a revived church.

3. That we shall not be satisfied with anything short of 100% of the amount subscribed, and that we shall continue to plan and pray that each individual and each congregation recognize as the sacred obligations that have been assumed.

4. That the influence of the Congress be carried down to the Church, to the last man and woman, if possible, by such means as will best impart the spirit of this great Congress.

That we urge upon our congregations and their auxiliary societies the importance of promoting carefully planned and systematic missionary education.

6. That we give ourselves with renewed energy to the Christianizing of America that we may be better and sooner do our part in carrying the gospel to the ends of the earth.

7. That we suggest the propriety of holding a Jubilee Convocation at the close of the five year period of the New World Movement, or within a five year limit from the present time.

8. That we give God the glory for what has been accomplished, and that we pledge ourselves anew to seek His blessings and favor so that we may complete the unfinished task.

At the Sabbath afternoon meeting as Dr. J. Campbell White spoke on "Christ and the Individual Life" young men and young women were brought face to face with the question "Lord What wilt Thou have me to do?" and not a few of them settled the matter by signing a card declaring their purpose to go into Christian service.

At the closing consecration service, as the call was sounded by Dr. Orr for a re-dedication of life, hundreds of people in that solemn moment rose to their feet signifying their intention to give themselves fully and wholly to the service of Christ.

The meeting closed. Men and women went out into the night, with burning hearts. On their faces was a look of calm determination and high resolve which seemed to say: "This New World Movement is of God. It must not fail."

Cedarville, Ohio.

EDITORIAL.

MRS. GEORGE M. MOORE, Editor, Xenia, Ohio.

THE CONGRESS OF MISSIONS, FEBRUARY 8-12, PITTSBURGH, PA.

And He turned unto His disciples and said privately, "Blessed are the eyes which see the things that ye see for I tell you, that many prophets and kings have desired to see those things which ye see, and have not seen them; and to hear those things which ye hear and have not heard them."—St. Luke 10:23, 24.

The story of the Seventy as they returned from their brief missionary journey as appointed by Jesus Christ, with no word of fatigue or discouragement, but filled with rejoicing in the privilege that was accorded them, giving all the praise to Jesus Christ, for whatever they were able to accomplish, and then the prayer of Jesus Christ for such manifestation of the Father's love and wisdom was the occasion of the words in Luke 10: 23, 24.

Just as the joy of the New Testament Saints exceeded those even of the prophets and kings of the Old Testament, even though they were also highly favored, so it seems the missionaries of the new dispensation who have heard the command "Go Ye" have advantages and privilege above any other age. There is something wonderful in the story of Christian missions. It always reveals the special providences of God. Indeed the miracles of love and care are evident in every phase of their undertakings. The support of missions is divine in that it must be wholly unselfish. The only compensation is the blessed assurance of divine favor in obedience.

These are some of the thoughts that kept crowding before our eyes and filling our minds and hearts as we sat in the Congress of Missions during the four days and five nights sessions. Nothing spectacular or anything unduly exciting the interest. Praise and prayer abounded, quietly and eagerly the audiences assembled and yet it required the largest auditorium available, seating more than 3000 to accomodate the crowds at every session. Wonderful! yes it was all wonderful to have seen and heard the Congress of Missions! The simple story day after day from those who were in the homeland on furlough from our foreign mission fields, and also representatives from our mission stations among the Freedmen, and mountain districts, and cities, as also the message appropriate and urgent in information and need. Everything was so consistent with the purpose for which we were assembled, namely to advance the Kingdom of God in the world.

No attempt at any oratory or undue coloring of experience every one summed up their experienc as but the marvelous doings in the name of Jesus Christ. How similar it all was to the account of *"the Seventy."* Another similarity was noted that the work of Christian Missions does not consist in expecting great rewards. The investment of life must be voluntary.

There is no conscription in the army of Christian Missionaries, nor has the Church ever promised any dividends for its investment. Eternity provides the distribution of rewards. Men and women investing in Missionary obligations whether to go to the fields or in support of the cause are wholly voluntary in their contribution of life or means. The conception of holding a review of our own United Presbyterian Missionary effort was inspired by the records of many years of our Church engaging in Missions. No one who had the privilege of attending the Congress of Missions was prepared for all the revelation shown of what the United Presbyterian Church had accomplished and also of the great task now before it, and we believe that no one left that Congress of Missions but that felt the Spirit of service and obedience had been awakened in their hearts. The Church is greatly indebted to the work and faith of the Executive Committee of the Central Committee of the New World Movement, for the service of faith and labor rendered. No other denom-

ination has exceeded in similar efforts. One other, the Methodist has on larger scale shown a bigger thing in its Centenary, but a denominaton like the United Presbyterian Church to have such a vision is of the greatest assurance that the Congress of Missions has proven to the membership of the United Presbyterian Church its place, perpetuity and duty in the Christianizing of the world.

* * *

The sudden death of Mrs. W. H. Reed of Egypt at Columbia Hospital from pneumonia following the Congress of Missions is a sorrow and a loss to the Church as well as to the family. We can not understand why this woman so valuable, so consecrated in the missions on the Nile in Egypt has been called from such a needy field. Pray for the women in Egypt when they learn of their loss and for the family in their unspeakable bereavement. Mrs. Reed's death was triumphant in faith!

* * *

Readers of the Women's Missionary Magazine are indebted to Mrs. J. P. White—associate editor—for her excellent report of the Congress of Missions, The women of the Church will have now in anticipation the meeting of the Women's General Missionary Society in Convention at New Castle, Pa. May 12-16.

* * *

We are grateful to God that our president of the General Convention, Miss Ruth A. Work, missionary to Egypt, home on furlough, has recovered from illness, the Flue that confined her in Columbia Hospital during the Congress of Missions. The frightful epidemic of the "Flue" worked havoc in the plans of many. We greatly regretted the failure of many to attend the Congress of Missions because of this epidemic in Pittsburgh and elsewhere.

* * *

The hospitality of Pittsburgh has been extended to the United Presbyterian Church many times. The task of caring for the large attendance at the Congress of Missions was increased because of the prevailing sickness throughout the community, yet the people had an abundant welcome in the homes of the Pittsburgh people and vicinity, and all will remember the wonderful privilege of those days with much gratitude and appreciation.

* * *

IMPORTANT!

The Women's General Missionary Convention at New Castle, Pa., May 12-16.

A Message from the Local Committee.

The women of our local committee are busy making plans for the comfort and pleasure of the guest who will attend the Thirty-Ninth Annual Convention of the Womens' General Missionary Society next May. Through the Magazine will you kindly give prominence to the following announcement which we consider very important.

Officers, delegates, Missionaries, speakers, life members and life directors who intend to be present at the Convention, are asked to send their names and addresses to Mrs. Wylie McCaslin, No. 414 Fairmont Avenue, New Castle, Pennsylvania, not later than April, 15th.

All requests, choice of companion, entertainment in the home of a friend, place near the Convention Church etc. must accompany the name, otherwise these favors cannot be granted after the assignment has been made.

Breakfast and lodging will be furnished to the above mentioned. Other meals will be served in the Convention Church at a reasonable rate. Cafeteria lunch at noon, dinner at six oclock.

Visitors who may wish hotel accomodations or lodging in private homes are requested to notify Mrs. McCaslin not later than the first week in April.

Prompt compliance with these requests will greatly facilitate our work, and will be much appreciated by

The Assignment Committee

A MESSAGE FROM OUR CONVENTION PRESIDENT.

Dear Women and Girls of our Church—

You seemed strangers a year ago. Now, through the happy fellowship of the past months, you are near and I feel that we are one big sisterhood.

What was your girlhood ambition? Mine was to be a delegate to the Women's General Missionary Convention. I could think of nothing more to be desired. I waited many long years for the realization of my ambition, for never until last year was the privilege mine. I greatly enjoyed the Fort Morgan Convention. I am, impatient for the next one at New Castle, Pa. I get quite excited as the program building progresses, and as I see lists of the names of those who are to attend.

It is very inspiring to meet the members of the Women's Board and our own Magazine editor, Mrs. Moore. One of the great privileges of the convention is to meet the secretaries of the different departments face to face as each presents her report. These reports will tell us wonderful things (1) of what has been accomplished. (2) of what is to be done, and (3) will give constructive plans for the accomplishment of the task. The work which these women represent is indeed a great one, and we are surely grateful to be members of the great army of women under their leadership.

Then there are the delegates from all over our land. It just makes my heart sing to think of the company of dear people that will gather at New Castle in May. Women older and younger.

College girls, High School girls, and the Juniors! I certainly want to sit where I can look into the faces of all those Juniors. Their 30th anniversary! Why that means that this year's gathering will have among its delegates. present day Juniors, Juniors in the 20's, the 30's, and even in the 40's.

And so we gather together and our hearts warm with gratitude for all that His power has wrought, our faith will be enlarged to ask for still greater blessings, and for a larger share in the glad service of carrying the Message. We ought to be a grateful company of daughters for the privileges our Father is granting us in these days.

Eagerly as we await the meeting with those who shall gather at New Castle, and still more eagerly look forward to hearing the speakers, (and there will be some fine ones) over and above all else we long to meet with the Master and hear His voice. He is the only One of those having a special part on the program who has fully assured us that He will be present. Oh! don't we all rejoice that He is to have place in every session, that He is to be the special Guest at every table and in every home.

There are many who are looking to this Convention for inspiration who cannot be present. These too, may receive the help they seek. There are people of many nations who are looking with longing, expectant eyes to see what we are going to do for them. There are others, many of them in far off lands, also, a smaller group but a glad group, of those who have believed on Him through our word in response to His intercession. They too look to the 1922 Convention for help and for direction in service.

Let us come to New Castle alert and expectant, with every power quickened and ready to meet the Master and to get His further commission for service.

Yours very affectionately,

RUTH A. WORK.

THANK-OFFERING DEPARTMENT.

EDITED BY MRS. O. H. MILLIGAN.

805 Taylor Avenue, Avalon, Pittsburgh, Pa.

Business Address: 905 Publication Building, Ninth St., Pittsburgh, Pa.

"If any joy has blessed your home,
If any gift has made life sweet,
For answered prayer for light in gloom,
Come, lay a gift at Jesus feet;
For friends on earth who share your love,
For friends safe in the home above,
Thank God today."

THANK-OFFERING SUPPLIES.

In looking through the order book for the year just closed, we note that the majority of our societies have used leaflets, boxes and envelopes, but we find the largest number of orders were in October, and November and December.

These are the months of the annual ingathering and are the months the envelopes are needed. Many wish to use leaflets as they send the invitation to the annual service. The thank-offering is given a prominence in the societies during the autumn months. The result of the faithful sowing are shown in the amount of the thank-offering received.

The earlier we begin the sowing of the seed the greater the harvest will be. Let us try for 1922 to talk, plan and work for the thank-offering each month of the year. Use the leaflets for your monthly program. Plan a quiz on the History of the Thank-Offering for one meeting. Discuss Life Membership at another.

A debate would be interesting and profitable for another meeting. Plan something on the subject for each meeting and I am sure the interest will be kept burning all through the year.

All supplies are printed for your use and we trust all will use them. Those who have not used a thank-offering box should be supplied at once. Give it a trial this year and you will never be willing to be without one. They are constant reminders of the blessings we are receiving from our Heavenly Father.

Order all supplies in plenty of time so your program will not suffer should your order be delayed a day or two.

Please mail all orders to 905 Publication Building, Pittsburgh, Pa.

All supplies are free for postage.

THE MASTER'S CALL.

The harvest is plenteous, the reapers are few:
See the ripening fields are white to the view,
The Master is pleading in tenderest way:
We owe Him our service, He claims it today.

"Tis a piteous cry that comes over the sea,
"Tis addressed, O my sisters, to you and me;
"Come over and help us!" sad heathen heart sigh,
Oh! why do you linger? Come now ere we die.
The years are so fleeting, death waits at the door,
With hold not Love's tidings! Haste! Haste; to our shores!"

Shall we answer the summons and heed the Demand?
One day before Jesus in Judgment we'll stand:
And oh; 'twill be sad to the Master to say,
That "We heard the loud call, but did not obey."
Will you aid then, my sister? What work will you do?
O be loyal to Jesus; to conscience be true.
If you cannot go forth as a herald today,
You can give to the cause; you can work; you can pray.—Selected.

LIST OF LIFE MEMBERS.

595. Mr. Oliver Hiles (In memoriam) By his wife Anna Walker Hiles.
596. Mrs. H. R. Edeburn.
597. Miss Harriet Marie Lawrence. By her father Rev. J. A. Lawrence.
598. Mrs. Chas. W. Duncan. By her husband.
599. Mrs. E. E. Milliken. By Mrs. J. A. Miller.
600. Mrs. J. A. Campbell. Mrs. A. W. Mabon.
601. Mrs. Wm. Detar. Mrs. A. W. Mabon.
602. Mrs. Jas. Hood. By her family.
603. Mrs. Wm. Alexander (In memoriam) By her four daughters.
604. Mr. Wm. M. Digget. By his wife.
605. Mrs. S. C. Steel. By her husband.
606. Mrs. S. L. Byers. By her husband.

607. Mrs. Jas. R. Stuchell. By Barracha Society.
608. Miss Lydia E. Kirkpatrick. By the Barracha Society.
609. Mrs. A. M. Kirkpatrick. By her two daughters Mrs. Fred M. Thompson and Mrs. Jas. K. Edwards.
610. Miss Edith Ralston. By her sister Miss Jane Ralston.
611. Mrs. J. D. McLean.
612. Mrs. Frank E. Foster (In memory of her husband).
613. Mrs. Alvin Hood. By her children.
614. Mrs. H. D. Shane. By her husband.
615. Mrs. J. N. Wallace. By her husband.
616. Rev. H. P. Smith (In memory of his mother, Mrs. Jane Smith.)
617. Rev. Wm. McKirahan. By his wife, Mrs. Ida L. McKirahan.
618. Mrs. O. V. Wilson. By her friends.
619. Mrs. Jennie E. Cowden. By her daughter in law. Mrs. Will G. Cowden.
620. Mrs. Mary Boggs Caughey. By her son, Oran C. Caughey.
621. Miss Mellrose Hawkins. By her mother, Mrs. W. S. Hawkins.
622. Miss Nellie Harris. By N. Margery Boal.
623. Miss Helen M. Ewing. By her grandparents, Mr. and Mrs. T. M. Boal,
624. Mrs. J. W. Young. By her husband.
625. Mrs. Harriet McTate Robinson.
626. Mrs. Bessie Palmer. By her mother Mrs. Mary Hogue.
627. Mrs. Phoebe Geddes. By Dr and Mrs. W. L. Campbell.
628. Mrs. C. C. Campbell. By her husband.
629. Mrs. A. J. Randles. By Macedonian Circle.
630. Mrs. David A. Palmer.
631. Mrs. Adelia Agnes Gailey. By her daughter, Mrs. A. Gailey Freeland.
632. Mrs. Mary Frances Maxwell, Nasser. Sudan. By Mr. and Mrs. J. H. Maxwell.
633. Mrs. Sarah Houston.
634. Mrs. J. M. McKinley. By her husband.
635. Miss Louise Scott, Gujranwala, India. By a friend.
636. Mrs. Jeannette Hopkins Stewart, India. By a friend.
637. Miss Marianna Gray, Cairo, Egypt. By a friend.
638. Miss Laura Wright, Cairo. By a friend.
639. Mrs. Jos. McFerron, (In memory of her mother, Mrs. M. J. Bowman)
640. Mrs. Howard Hayes. By her mother, Mrs. Sarah Simpson.
641. Mrs. J. L. Lewis. By a friend.
642. Mrs. Nancy E. Patterson. By her daughters, Elda & Jessie.
643. Dr. Reba Hunsberger, Sialkot, India. By Beaver Falls Y. W. C. A.
644. Mrs. Alice C. Roney. By her daughter, Rena.
645. Mrs. Ethel Braden. By "The Go Tell Others" Mission Band.
646. Mrs. J. W. Ellison, (In memoriam) By her husband and daughter.
647. Mr. Jas. Smeigh (In memoriam) By his sister Mrs. F. M. Gibson.
648. Mrs. Cora Grove Hanlon, By her brother W. L. Grove and family.
649. Miss Anna Almeda McBride. By her sister.
650. Mrs. W. B. Acheson. By a friend.
651. Miss Laura Simpson. By her sister Mrs. A. C. Ruby.
652. Mrs. W. C. McCleery. By a friend.
653. Rev. W. J. Graham. (In memoriam). By his sister, E. Jennie Graham.
654. Mrs. J. J. White. By Toronto W. M. S.
655. Mrs. H. B. Andrews. By her husband.
656. Miss Grace Shelly. By her Aunt Minnie Shelly.
657. Mrs. Anna Cooper. By her sister Mrs. Anna Cooper and son B. C. Cooper.
658. Mrs. Florence Deets. By Mrs. Jane Irwin and Mrs. Shelly Irwin.
659. Miss Dorothea Jones. By Miss Cora Floyd.
660. Mrs. Jno. Phillips. By Mrs. P. E. Eiskine.
661. Miss Anna Vance. By Mrs. E. E. Eiskine
662. Mrs. Carry Culver.
663. Mrs. Mary Cady. By Mrs. R. L. Brownlee
664. Mrs. Hattie M. Henry. By the Zenith W. M. S.
665. Mrs. Emma Mann. By Mr. and Mrs. S. E. Brown.
666. Mrs. C. J. Hemphill.
667. Mrs. Gray Johnston. By Mr. and Mrs. O. S. Johnston.
668. Miss Ella M. Johnston. By Mr. and Mrs. O. S. Johnston.
669. Mrs. L. L. Gray. By Mr. and Mrs. O. S. Johnston.
670. Mrs. G. G. Vincent. By her husband.
671. Mrs. Fred L. Stewart. By her husband.
672. Mrs. Chas. Boyle. By her husband.
673. Miss Marian C. Wilson. By her mother.
674. Mrs. C. Wallace Fifield.
675. Mrs. Harry Downs.
676. Mrs. T. H. Dunn. By her husband.
677. Mrs. J. W. Wier.
678. Mrs. Robert Sturgeon (In memoriam) By W. M. S. Tilden, Ill.
679. Mrs. Ross Chappell, By her husband.
680. Mrs. H. C. McCaw.
681. Mrs. S. E. McClarnen.
682. Mrs. A. H. Brewster. By W. M. S. Easton, Calif.
683. Miss Bessie Fleming, India. By a friend.
684. Mrs. D. A. W. Johnston. By Y. W. M. S. Cranston, Mass.
685. Mrs. R. Trimble (In memoriam) By her husband.
686. Mrs. W. T. Graham.
687. Mrs. Mary D. Ure. (In memoriam)
688. Mrs. Isabella McPherson. By Willing Workers. N. Y.
689. Mrs. F. M. Caughey. By W. M. S. Oneonta, N. Y.

690. Mrs. Adisin Pechtell (In memoriam) By her daughter, Mrs. Jno. A. Rowland.
691. Mrs. Frank Dickson. By Y. W. M. S. Bovina Center, N. Y.
692. Mrs. Wm. J. Story. By her mother.
693. Miss Ida G. McKee. By her Sabbath School Class.
694. Mrs. Sarah Lyons. By Missionary Society of Colorado Springs.
695. Mrs. David Junk. By her children.
696. Mrs. E. G. Forrester. By W. M. S. East McKeesport.
697. Mrs. Anna M. Lang.
698. Mrs. D. M. Davis. By her husband.
699. Mrs. C. D. Sensenich. By her husband.
700. Mrs. Louis Malone. By her husband.
701. Mrs. Anna C. Mehaffey. By her mother.
702. Mrs. Margaret Wray. By her husband.
703. Mrs. W. W. Willis (In memoriam) By her mother, Mrs. Forsythe.
704. Miss Sarah Greer. By her father.
705. Miss Helen Greer. By her father.
706. Mrs. D. C. Tallant. By a friend.
707. Miss Mary E. Fulton.
708. Mrs. Hattie Hartley. By a friend.
709. Mrs. Emily Cochran Eisaman. (In memoriam. By her children.)
710. Mrs. Hazel Thomas Rhodes. By her mother, Mrs. Essex Thomas.
711. Mrs. Martha Brady. By a friend.
712. Mrs. S. M. Vincent. By a friend.
713. Mrs. Royal Miller. By her husband.
714. Miss Anna Deininger. By a friend.
715. Miss Mary Thomas. By her mother Mrs. Essex Thomas.
716. Miss Elizabeth Peterson. By her brother, J. Chas. Peterson.
717. Mrs. W. A. McRoberts. By W. M. S. New Alexandria Pa.
718. Mrs. Ella Donon Miller. By Nora Donon.
719. Mrs. Helen M. Toddie. By her husband, Jas. Toddie.
720. Miss Elizabeth L. Cunningham. By her sister, M. Anna Cunningham.
721. Miss M. Anna Cunningham. By her sister Miss Elizabeth L. Cunningham.
722. Mrs. L. Mitchell. In loving memory of her father and mother, Mr. and Mrs. Wilson Cunninghan, her brother, Harry C. Cunninghan, and her sister, Mrs. Jno. B. Forgan. Mrs. J. E. Springer has made the four following Life Members.
723. Mrs. J. F. Edgar.
724. Mrs. J. M. Wilson.
725. Mrs. J. W. Gilmore.
726. Mrs. Helen Forgan Shumar.
727. Mrs. Mary E. Shaw.
728. Mrs. Oella Barnhart. By her husband, Mr. Jno. Barnhart.
729. Miss Emma Deennan. By her niece Miss Emma Fergus.
730. Miss Elizabeth Cowan.
731. Mrs. A. Dudgeon.
732. Mrs. Thos. Bennett.
733. Mrs. Elizabeth Mackling.
734. Miss Lizzie Bennett. By Class 15, Latrobe S. S.
735. Mrs. Flora M. Betts (In memoriam) By her son Rev. Robt. C. Betts.
736. Mrs. Elizabeth Peterson (In memoriam) By W. M. S. New Alexandria.
737. Miss Rena M. Simpson. Mrs. R. A. Dornan.
738. Mrs. Jno. Chas. McPherson. By her family.
739. Mrs. E. L. Ralston. By W. M. S. Boston, Pa.
740. Mrs. W. H. Mathews. (In memoriam) By Rev. and Mrs. Kenyon.
741. Mrs. Sarah Kenyon. By a friend.
742. Mrs. Nan L. Ramsey. By a friend.
743. Mrs. Ellen Stapelton. By a friend.
744. Mrs. Mary Brown. By a friend.
745. Mrs. Agnes C. Rath (In memoriam) By her husband S. A. Rath and daughter, Mrs. Fred Huhn.
746. Mrs. Ellen Hezlep, (In her 94th year)
747. Miss Catherine M. Stauffer. By her parents.
748. Mrs. Jno. Griffith. By John Griffith.
749. Mrs. Minerva J. Wilson. By her son and wife, Mr. and Mrs. Jno. G. Wilson.
750. Mrs. R. C. McCutcheon. By her husband.
751. Mrs. G. E. Jobe. By her husband.
752. Mrs. O. O. Dobbins. By her husband.
753. Mrs. S. K. Williamson.
754. Mrs. W. M. Barber.
755. Mrs. J. P. White. By W. M. S. Cedarville Ohio.

Senior Life Members

At $25.00 each

From Jan. 15, to Feb. 15, 1922

756. Miss Martha McDowell, Canonsburg.
757. Mrs. William Henry Hinton, Wilkinsburgh, Pa. By her daughter, Jane Atchison Hinton.
758. Mrs. W. O. Fisher, Los Angeles.
759. Mrs. Estelle Baxter, (In Memoriam) By the Henrietta Moore Y. W. M. S. of Norris Square, Church, Phila.
760. Mrs. Jeanette Evans, by herself, in memory of her mother, Mrs. Eleanor Jamieson.
761. Mrs. W. A. Robb, Fowler, Calif. By her daughters, Mildred, Vera and Margaret.
762. Mrs. Nellie Flack, Fowler, Calif.
763. Mrs. G. I. Findley, Sterling, Kansas. By her sister, and niece, Mrs. Anna S. Pattison and Miss Mary M. Pattison.
764. Mrs. Nancy L. Ramsey, Ligonier, Pa. By her sister Mary S. Browne.
765. Mrs. Harry C. Hasting, Chicago, Ill. By Mrs. E. J. Morrow, in memory of Dorothy Ruth Morrow.
766. Mrs. Daniel McQuade, McConnellsburg, Pa. By First Cove W. M. S.
767 Mrs. N. H. Banks, Beaver Falls, Pa.
768. Mrs. C. H. Asher, Ellwood City, Pa. By her daughter, Miss Lola L. Asher.

769. Miss Mary Kyle, India, By Mrs. J. N. Dean, and Mrs. C. H. Ervin, 1st Church Xenia, Ohio.
770. Mrs. E. S. Davidson, By her Aunt, Mrs. Emma Magruder, 1st Church, Xenia, O.
771. Alouise Weckerle, Pittsburgh, Pa.
772. Mrs. Nettie Moore, College Springs, Iowa.
773. Mrs. S. C. McLean, College Springs, Iowa.
774. Mrs. W. E. Gordon, By Mrs. W. H. Smith

LITERATURE DEPARTMENT.

MISS ELIZABETH MILLIGAN, Secretary, 904 Publication Bldg., 9th St., Pittsburgh, Pa.

Mission Study Books and Helps—1922.

FOREIGN

Facts and Folks in Our Fields Abroad (Senior), Cloth, 75 cents, paper, 50 cents.
How to Use "Facts and Folks," Price 15 Cents.
"Facts and Folks" pageant, Price 15 cents.
The UP Trail (Junior), Price 40 cents.
How to Use "The UP Trail." Price 15 cents.
Tickets for "The UP Trail" trip, One cent per round trip ticket.
Pictures of places visited in packages of twelve. 10 cents per package.
Missionary Lessons for Youngest Juniors, Price 30 cents.
No separate help prepared for "Missionary Lessons." Suggestive questions included in each chapter.

HOME

From Survey to Service (Senior), Cloth 75 cents; paper 50 cents.
Suggestions to Leaders of "From Survey to Service." Price 15 cents.
Stay-at-Home Journeys (Junior). Price 40 cents.
Leader's Manual for Stay-at-Home Journeys, Price, 15 cents.

PAGEANTS.

Y. W. M. S. Service Station, Price 7 cents.
"Facts and Folks" Pageant, Price 15 cents.
Pros and Cons of Foreign Missions, Price 3 cents.
Hanging the Sign, Price 10 cents.
Waiting for the Doctor, Price 5 cents.
Christ in America, Price 15 cents.
The Striking of America's Hour, Price 20 cts.
A Bag of Wishes, (Junior), Price 2 cents.
Curious Cradles in Different Lands (Junior) Price 10 cents.

SPECIALS

Prayer Cycles, 1922. Price, 10 cents each; $1.00 per dozen; $7.50 per 100.
Little Brothers of Mine, Price 25 cents.
Missionary Mother Goose Rhymes, Price 25 cents.
Junior Manual, Price 20 cents.
Junior Wall Roll, Price $1,00.
Daughters of India, Price 10 cents each, $1.00 per dozen.

For March and April Programs, Foreign.

Story of Bamba, Price 10 cents.
Higher Education of Girls in Egypt, Price 3 cents.
Our Sisters in Egypt, Price 3 cents.
Countless Egyptian Villages, Price 2 cents,
Conditions of Women Under False Religions, Price 3 cents.
Broadening Horizons in Egypt, Price 3 cents.
An Egyptian Princess, Price 3 cents.
Lost—How? Price 3 cents.
Child Life in India, Price 2 cents.
For the Healing of the Sick, Price 3 cents.
Witch Doctors and Charms, Price 2 cents.
Our Missions in the Sudan, Price 3 cents.

HOME

Immigrant Work, Price 2 cents.
The Italians at Our Doors, Price 2 cents.
Some Italian Boys, Price 2 cents.
The Americanization of the Native Americans, Price 3 cents.
A Needy Race, Price 3 cents.
The Plea of the submerged Tenth, Price 3 cents.

The 1922 Prayer Cycle is ready for distribution and all advance orders have been filled. Last year the six thousand which were printed were distributed before the year was half over, indicating that they were in use for at least six months. Missionaries are at work twelve months in the year. May we not assure them of our support through united daily prayer for those twelve months? Some societies are attempting to get a more general use of the Prayer Cycle. Some have set the goal of "A Prayer Cycle" in every home in the congregation." May every society try to reach that goal.

YOUNG WOMEN'S DEPARTMENT.

Edited by the Young Women's General Secretary,

MISS IDA B. LITTLE,

1503 Dormont Avenue, Dormont, Pa.

MOTTO: "PRESS THROUGH.'

AIM: "HAVE FAITH THAT RIGHT MAKES MIGHT, AND IN THAT FAITH DARE TO DO YOUR DUTY AS YOU UNDERSTAND IT."

YOUNG WOMEN'S SPECIAL WORK.

Foreign Special: Support of Pasrur Girls' Boarding School. Amount needed, $4,4350. Home Special: Salaries of three missionaries: Miss Eva Johnson, Henderson, North Carolina, Jubilee Hospital; Miss Elizabeth McMillan, Frenchburg, Kentucky, Matron of Dormitory. Miss Laura Sawhill, City Missionary, Spokane, Washington, Amount needed, $2400.

PRESS THROUGH.

In fourteen hundred and ninety two,
When Columbus was seeking far worlds and new,
He wrote in his log book these words few,
"This day we sailed on!"

Again and again as months went by
And the frail craft tossed between sea and sky,
He wrote, undaunted, with purpose high,
"This day we sailed on!"

Behind—defeat: Hope lay ahead,
Distrust and deceit in his footsteps tread,
Yet every day that log book read,
"This day we sailed on!"

He conquered fear and traditions old,
Discovered worlds, and wealth untold
Because he wrote in a brave ship's hold,
"This day we sailed on!"

In nineteen hundred and twenty two,
We, too, are seeking far worlds and new
To claim for Christ.—Write, faithful few
"This day we press through!"

Right makes might, so faith is strong,
To spread the Gospel that conquers wrong.
A prayer in our hearts, on our lips a song,
"This day we press on!"

Paula, Revere (Mrs. W. R. McKnight)
257 Miramar Ave., San Francisco, Cal.
"Voluntary."

NEW YOUNG WOMEN'S SOCIETIES.

Chartiers Presbyterial—Chartiers Canonsburg, Elizabeth McCahon Circle—36 members.

Monmouth Presbyterial—Alexis, Martha Glass Mission Circle—13 members—Pres. Miss Helene Ferguson.

PRAY—PLAN—PROVIDE.

Pray—That the Holy Spirit may strive with the hearts of men and women so that they will offer their services as laborers into the harvest already white.

Plan—That every Missionary Society of our church with concerted effort strive to reached the goals planned from year to year at the Convention.

Provide—That every one who is a member give of her time, tithes and talents, promptly and willingly so that the work may be increased and bear fruit not only thirty and sixty but a hundred fold.

MRS. P. CHRISTISON,
Mukwongo, Wis.
"Voluntary"

HOW ABOUT IT?

Are you making an honest effort to present a report of which not only you but the Church may be proud? If so, you are making an advance over the work of last year. You are not in a rut. Remember that $6,750 are required for our Pasrur Girl's Boarding School and salaries in connection with Young Women's Special.

Let us show the Convention in New Castle that our young women have gotten past the slow stride which has been characteristic of the work. Prove that our motto gives a creditable description of our determination and achievements.

SPIRITUALITY IN THE Y. W. M. S.

STOP! LOOK! LISTEN! This sign placed at railroad crossings all over the country has doubtless saved many a physical life. If rightly applied might it not be a savior of spiritual life?

STOP in some quiet corner, at some quiet time, take plenty of time—then look back over the past years of your life. Young woman of the Young Women's Missionary Society, has your spiritual life been gradually broadening and deepening? Are you little by little gaining the power to understand deeper spiritual truths? If not, better heed the danger signal. It is the still water that becomes stagnant. "Inaction is death." Are you willing to *listen* to that still small voice of God which tells you His plan for your life day by day? Are you willing to say, "I'll go where you want me to go, I'll be what you want me to be"? If not, you are not in the path which leads to those high peaks of spirituality which God covets for His children.

The same principles which apply to the individual life are applicable to the society life. It might be well to *look* the matter of spirituality squarely in the face. Such questions as the following might be discussed. Has our study been merely intellectual—a collection of mere facts, or has the knowledge of these facts awakened us to the realization of our duty to do something for the needy ones concerning whom we have been studying, by giving of our means, our prayers, or our lives? Has our study given us a "passion for souls" such as our Savior had when here on earth? As our idea of the sisterhood of all races of mankind been increasing by our study? Have we been led to spend more time in earnest prayer that the time may soon come when all nations and peoples shall "Turn to God the Lord?" Have we been given greater faith by our study to lay hold on the promise of God that "Where two or three shall agree as touching anything here on earth, it shall be done?" Has a greater willingness been given to sacrifice of our abundance that our more needy sisters wants may be supplied? Do we realize in a deeper sense that "we are our brother's keeper?"

If your society can truly answer these questions in the affirmative, surely the Spirit of God must be active in the hearts and lives of your members. If on the other hand, your answer must be negative, possibly here lies the secret of the lack of interest, that feeling that there is something wrong, of that "something different feeling" for which you are groping.

Spirtuality is like your high school geometry. Each proposition depends on the foregoing ones. Each spiritual attainment is an outgrowth of the one before. There is no end to its possibilities in this life. If your society has made considerable attainment along this line, that is no reason for a self-satisfied feeling. "There are other worlds to conquer." If you have not gone far, there is always a beginning place and a next step to be taken.

A few suggestions for devotional meetings might be helpful. Have you those who are afraid of the sound of their own voice in prayer? Try beginning with one who is more confident, then go around the circle each one engaging in a short prayer. Objects for prayer might be mentioned before beginning—something suggested in the Prayer Cycle, something suggested by the subject for the day, or something of local interest. A few moments might be spent by the girls telling how God answered their prayers. Have accounts given of famous prayer meetings and their results. For example, "The Haystack Prayer Meeting" from which the Student Volunteer Movement started; the prayer meeting in the Upper Room before the Day of Pentecost; That prayer meeting in the Second Church, Allegheny from which our work in India is the out-growth. Many others may be found. Stories of answered prayer in the lives of missionaries, evangelists and other Christian leaders might be recalled. Stories of how equipment for our work in home and foreign lands has come in answer to prayer; for example, the story of Elnathan Hall at Knoxville College in our Freedman field; of Dr. Henry's work in Egypt; stories of answered prayer in Miss Emma Dean Anderson's Home for Women in our India field. Lists of Bible prayers and the circumstances under which they were

uttered would be a helpful study. It would also be worth while to note how these Bible prayers were answered. A spirit of friendly rivalry might be added by seeing who could bring the longest list. Faith might be strengthened by a similar study of Bible promises. A study of Command verses might be beneficial. Often times inactivity comes from a lack of realization of what God really demands of us. Along the same line a study of the stewardship leaflets sent out by the New World Movement committee would help. A special study of the lives of such men as Moses, Abraham, Elijah, Jonah, or Paul carefully noting how God lead each one from day to day. Then how discouraged and "blue" they became, and how they failed when they took their own way in place of God's, might help some one to a life of more complete surrender.

We live breath by breath and walk step by step. We have no mortgage on the future nor a lease on the days gone by. It is ours to seek to know God's will for our lives. In following on will spiritual life enlarge and become a help to our associates and to the "little sisters" of whatever race or color our lives may touch.

H. Helen Lackey, Ewart, Iowa.

THE MINISTRY OF MUSIC—A MISSIONARY AGENCY.

I have no English classes in my work here at Pressly Memorial Institute but I teach only music, all day long, and I consider that one of the most important features of the work.

I have always held firmly to the idea that next to the ministry, music stands second in divine inspiation and calling. Otherwise, why combine music with our religious services. The two go hand in hand. There is something about the soft strains of a voluntary at the beginning of a service, that quiets and soothes and lifts the heart in tune with the spirit of the hour, especially if the organist is wise in her selection. And we all know the value of a gospel message in song in connection with evangelistic efforts. Many times it reaches the heart when all other efforts have failed.

What could be more worth while than to put into peoples lives that which so uplifts and inspires, to high thoughts and ideals. The acts of our lives are born out of the thoughts and desires of our hearts—how can they rise above the level of the swaying sensous rhythm of the native music—entrancing and beautiful as it may be at times. On the other hand—tuned to the majestic anthems of David, and inspired writings of many of our modern apostles, they cannot help but be high and holy as Lord Jesus Christ would have them be.

Many of the girls are very adaptable to this sort of music, and I am looking forward to seeing some of my girls filling places as organists in the Arabic service; a real heart service and enjoying it too.

Then there is the added joy of the music in the home, and the pleasure, comfort and uplifting influence it brings there.

One of my happiest moments was when, singing a gospel song to one of my pupils one day I saw tears spring into her eyes. This message had gone home, born on the burden of song, but a real gospel message. Why cannot they, in time, pass that on their unfortunate brothers and sisters who are hungry and thirsty for the gospel?

God grant that myself, and others who come after me, may recognize this great opportunity of real missionary service, and rise to it.

Very Truly
Ada B. Morrow.

"CAUSES OF MISSIONARY PARALYSIS, ITS CURE."

Paralysis means to loosen, to weaken, an abolition of function. When a Missionary Society is paralysised it has lost its usefulness. The causes of paralysis are many. Among them are selfishness, worldliness, complaining, jealousy, and lack of friendliness.

No one likes to be called selfish. Many times when one does not do what she should, she says, "I forgot," when in reality she was too selfish to think about it. In financial affairs, selfishness often appears very prominently.—many of

of our members cannot go to other fields to work and one substantial way of giving aid is by sending money. There is so much one thinks she needs herself, that the fact that it is not at all necessary is forgotten and her selfishness hinders the progress of the work. One penny can do a great deal of good or harm. One penny can shut out the whole world and its needs, if the penny is held close enough to the eye.

Worldliness is a stumbling block to many. Sometimes we find that a picnic, a party, or a shopping trip has been planned the same day as the missionary meeting. Thoughts of the doings of this world have so filled the mind that missionary work is crowded out. Every one holds their own opinion rather highly. Complaints about what others do occur when opinions differ on certain questions. "The meeting was too long" or "the papers too short" or "the business was not properly transacted" are complaints we often hear.

Members are jealous of each other sometimes. It is hard to put "I" in the background. When some important work is to be done, some seem to wish to perform the more conspicious parts. The slow steady work that must be carried on is allotted to some of the more humble members to attend to. Lack of friendship kills good work. A stranger feels the stiffness of the unfriendly atmosphere. She will not wish to come again, or be interested in the society, if at first, the cold shoulder is given. When members are not friendly to each other, the harmony so desirable, so necessary to success is not found. By all these conflicting causes paralysis is produced.

How may missionary paralysis be cured? There is only one perfect Teacher and that Teacher is Christ. If we are filled with love and zeal for Him, we will be active and no paralysis can occur. Our Master went about doing good. When his servants are like Him, no stagnation will be found. Instead of jealousy, selfishness and unfriendliness will spring up love, unselfishness, and friendliness which combination will cause such activity that paralysis will be impossible.

Prayer is the greatest Power God has put into our hands for service. At the beginning and through all to the end the spirit of prayer should prevail. Praying is harder than doing, but in prayer lies the force to advance Christ's work.

A BLIGHTING HABIT.

There are some natures that never see anything but success at the end of the road. Their every energy is bent toward the final goal. No one of these depends on another to see the project through. This spirit is observed more in business and politics perhaps than in other lines. Yet there are leading spirits in community and church affairs that put their very souls into the undertaking. That their name were legion.

It is true that leadership is necessary, but it will be a glad day when the mass accepts its share of the burden. Individuals composing the mass hope to be thought intensely interested but do little perhaps to accomplish anything. Such a habit causes at least a partial blight on the endeavor of whatever name. The story of an Arab Sheik who gave a banquet for his son will serve as illustration.

The only request the sheik made of his invited guests was that each one bring a small skin of wine as his contribution to the feast. The guests arrived. On the appointed day the skins were emptied and, to the discomfiture of all—every skin was found to contain—water! Each guest had reasoned thus: "Every one is to bring wine. I'll put in water instead—water is cheap—No one will know the difference and I will get credit along with the others for good wine."

A dismal failure was the banquet, not because the wine was missing so much as that every supposed friend had failed to show his friendship to his host. Not one added anything to the occasion.

May the moral be carried over into Christian service? May it suggest a reason for slow development, inefficient accomplishment, failure? Are the other members of your organization just like you, lazying on the job, but keeping

up appearances and thereby hoping to receive credit for faithfulness? Do you reason thus: "I'll never be missed because there is sure to be a good attendance." "Plenty of others to fill offices, serve on committees and to work out programs. I am not needed. Mrs. J. and Miss C will make large gifts. My offering cannot be large so I shall give nothing." Did you ever stop to think that there may be others who reason just like you? No one can afford to be a negative Christian, either as to profession or service. Shifting responsibility is a blight on any cause. Failing to do one's share makes others burdens heavier. Such a habit cannot but bring defeat.

If your society is experiencing lack of interest, seeming failure, seek for the cause in yourself and your membership. Some one or ones are failing to do as well as they know and are not interested to the point of being of any particular account. Several are delivering a pretense instead of the real thing. Beware of the habit of indifference and selfishness!

IDA B. LITTLE.

VOLUNTEERS.

How we do appreciate the generous person, the one who is not selfish with the goods that she possesses. In the January issue of the Magazine an original poem was presented to our readers. This voluntary offering inspired six different persons to help fill our pages. One of these productions appear h e r e The others will come in a later issue. Have you something you would like to pass on? If so, send it in before the 9th of the month. Suggestions, poems, original stories, impressions, pointed articles which may have been used in your society—anything which might help another reader. Who will be the next to respond?

NOTE: *Voluntary* contributions will be marked in some way to indicate that they have not been solicited—probably by the word "voluntary."

A NOTICE.

A number of societies in and around Pittsburgh very kindly acceded to a request to furnish posters for the exhibit room in the New World Movement Congress, February 8—12.

A few other societies from Philadelphia to Illinois also favored the exhibit with some telling posters. The posters and good will which prompted the making of them were much appreciated. The most of the posters were based on our study book, "Facts and Folks," and adorned the walls of the educational room in the Foreign exhibit. Miss Anna Milligan, at whose suggestion the request for posters was sent out, expressed herself as pleased with the generous response.

After the Congress, these posters were removed to the Women's Board rooms, 904 Publication Building, Pittsburgh. These can be secured by calling for them.

3430 North 2nd St.
Philadelphia, Pa.

My Dear Readers:

I am going to pass a suggestion on; probably it may help some society.

The first Thursday of December, 1916 the Young Women's Missionary Society of Fairhill United Presbyterian Church, Philadelphia, Pa. was organized with a membership of eleven. By and by some of our members preferred to change their "name" and left us, leaving only eight young women to carry on the work. We prayed continually that more of the young women of the congregation would join our ranks, but the coming of new members was very slow, altho, we didn't give up hope.

One day, while reading the Women's Missionary Magazine, I saw an article from the society at Salinas, California, where they had the same difficulty as we, and they invited men to come to their society and meet with them. I thought

that was fine in fact, some of our young women had gentlemen friends calling for them to see them home. I thought it over and finally I called a meeting of our society and told them of my plans. They immediately expressed themselves favorably in the matter.

We decided that we would have an "Open Meeting and invite the men and not say a word to them about our plans until after they came to the meeting, which we did. In April 1921 we changed our name to the Young People's Missionary Society, which included the men. By so doing, we now have 22 members; 8 men and 14 women and we expect some more new members at our next month's meeting. Every three months we have a social and every one seems very enthused over the work. We expect to give $1.00 per member for Young Women's Special Work and also to the seven departments of Young Women's work, besides our regular contributions for our own church.

I know there are many other societies that experience the same difficulty as we in securing members and know if they will try the above plan, they will find it very successful. Our men are considered as "Honorary Members," altho giving the same amount of dues as the women.

We are striving very hard to secure the Young Women's Banner to be awarded in June, by the Young Women's Secty of this Presbytery, Mrs. W. B. Anderson.

"Why should not men be interested in Missionary Work as well as the women?"

MARY C. MULLER, Pres.

"Voluntary"

Pasrur, India, Dec. 19, 1921.

It has been some little time since I sent you something about the school for the Magazine. The enclosed is by Miss Fleming who had the school while I was in America—which was two years.

Today happens to be my birthday and it surely has been well remembered by the missionaries of the Station and by the school. They had quite a nice little doings after Chapel this morning—songs and a brief speech and some lovely gifts. The girls gave me white goods for a waiste, and three pretty plates, while the teachers gave me a plate to match the others, some lovely tomatoes from their own vines, two small crocheted money bags and embroidery for a petticoat. They always remember the day in such a nice way. It helps me a lot for I know they really mean it.

We will have our Christmas Entertainment and distribution of American dolls Friday night and the treat the next day. We will have a few days vacation, but will not allow the girls to go home. Some of the teachers will probably go.

—From a letter by Dora B. Whitely.

Dear Readers:

The few months I had charge of the Girl's Boarding School at Pasrur revealed to me the great need and opportunity there. One of our little girls was an orphan. Her only brother sold her to Mohammedans for Ruppee one, or about thirty three cents. She was abused and ill treated by the Mohammedans and ran away, being found some days later by Christians in a nearby village. They brought her into the city and asked if we would care for her in our school. She was called Rahmet which means "Kindness." She was very happy in school where she was loved by all. She was a cheerful willing worker and was a very patient little sufferer during her long quarantine with smallpox.

We had an enrollment of 138 bright happy girls in the school. It was very interesting to see these little village girls develop after being in school a short time. These girls are day by day being taught of Him Who uplifts womanhood and gives to woman her rightful place. They love to sing the Psalms and take pleasure in reciting the Bible verses and stories they have learned. Pray that the seed sown may bring forth fruit in due season.

Most sincerely,
B. FLEMING.

FOREIGN MISSIONS.

MRS. H. C. CAMPBELL, Secretary, 340 S. Hiland Ave., Pittsburgh, Pa.

The outstanding feature of our work during the last month was the wonderful Congress, which was held in Pittsburgh. Between three and four thousand delegates were registered, and the auditorium of the Syria Mosque, with a seating capacity of three thousand was well filled at all the meetings.

The Exhibits were the finest of a missionary character ever shown in Pittsburgh. Every Board of the Church, and all our educational institutions were represented, with persons in attendance at all times to explain. The interest was marked, and great good must result from the information received by the delegates.

The program was unusually fine, the addresses being inspirational and educational to the very last degree.

The United Presbyterian Women's Association represented its three institutions, namely, the Orphan's Home, the Home for the Aged, and the Columbia Hospital, by photographs, posters, and Annual Reports, with a committee in attendance during the whole period. The Columbia Hospital had charge of the Red Cross Room in the building. Quite a number were ministered to by the nurses in charge. Dr. Frank McClenahan of Egypt, was the physician, and was kept very busy in attendance on the sick people in the hospital room, and the exhibits and pantomines down stairs.

Miss Ruth Work, of Egypt, who had a part on the program, was a patient in Columbia Hospital during the entire Congress.

Mrs. W. H. Reed, of Egypt, was sent to Columbia Hospital on Friday having been in attendance at the Congress and enjoying it at the very full on Thursday. She had a slight attack of Influenza, it was thought, and in a short time seemed to respond to the treatment. After twenty-four hours of a perfectly normal condition Pneumonia and Pluerisy of the left lung developed. The best physicians and nurses available were in charge of her case day and night, but it was of no avail. She seemed perfectly confident that she was was not to recover, and sent farewell messages to her children by her husband, who was with her all the time. Her Christian faith made a deep impression on all who entered her room. A few minutes before the end came, she raised her hand and said, "Into Thy hand I commit my spirit, Lord Jesus, come quickly," and peacefuly entered into the Home which Jesus had waiting for her. Her funeral service was conducted by Doctors Hunt, Krudenier, and Giffen, all of whom were dear friends, and had labored with her in far away Egypt. Her husband and four motherless children are being wonderfully sustained by the Holy Spirit in this hour of sad bereavement, but need the prayers of all interested friends.

The Hospital managers are deeply grieved. Mrs. Reed was the first missionary who had failed to recover, from the opening of the Columbia Hospital in 1906 up to date, except two who were fatally ill when admitted.

Rev. Elbert McCreery is a patient at the present writing, making a fine recovery from an operation. Miss Ruth Work, Mrs. Krudenier, and Dr. J. Kelly Giffen all made fine recoveries. Mrs. Krudenier, still a patient, is rapidly improving.

A minister from a nearby Presbytery, and a lady from an outside congregation both were sent out to the Hospital. The minister is able to assume his work, and the lady is recovering from congestion of the lungs.

The Association was very happy, through Columbia Hospital, that it was able to minister during the Congress and at all other times to our beloved missionaries.

Four Missionaries have been elected to go out with the September party. Two more will probably be elected at the last meeting of the Board in February, with several applications pending. May we urge, again, that all who are considering Foreign work, would write as early as possible to the Foreign Secretary for application blanks, in order that the necessary permits may be had, to enter the several countries, without delay.

Conditions in India are rather unusual. The price of flour has so in-

creased on account of war and famine conditions, that the poor people can hardly get enough to eat. It is selling for about five cents a pound, instead of the normal price of about one and a half or two cents. For these reasons assessments in India will be much higher than in any previous year, as the wages of all servants had to be supplemented in order to really keep them alive. Will members of Missionary Societies make conditions in our foreign lands a matter of prayer, so that increased appropriations may be forthcoming in order to meet the absolutely imperative demands of the work.

A cable has been sent authorizing the erection of ladies bungalows in Campbellpur and Pathankot, out of New World money.

Miss Lucia Dwight of Egypt has been quite ill, but we are happy to say is now rapidly recovering from a serious attack of Typhoid Fever. The health of all our missionaries, as far as we know, is good at the present writing.

Reports from India tell that enormous duties have been paid upon Overseas Boxes received. One hospital having to pay about $133 for duty on one box, and therefore it is advised that societies send no more Overseas Boxes, until further instructions. The duty in some cases was higher than the value of the contents.

Pray that the Board may have Divine Wisdom in considering applicants, in securing assessments for the coming year, in planning new and advanced work made possible by New World money. Nothing but the Grace of God and Divine Wisdom is able for the work, which the Master has committed into the hands of the women of the Church. May we all labor as those who shall give an account at His coming.

STATISTICAL SECRETARY'S DEPARTMENT.

MRS. D. J. BROWN, 15 North Fremont Ave., Bellevue, Pa.

Once again a letter comes from a happy presbyterial secretary announcing another Presbytery on the Honor Roll.

This letter came from the Secretary of Puget Sound, saying—"At last we are entitled to a place on the Honor Roll."

A Women's Missionary Society has been organized in Granger, also one in South Tacoma, and one has been re-organized in Olympia. The Presbytery has thirteen congregations with a Missionary Society in each one.

The Statistical Secretary would call the attention of the Presbyterial Secretaries to the matter of preparing the Annual Reports. Blanks for these were mailed to you in February. If you have not received them please notify her at once. Read carefully the instructions, and be sure your figures are correct before placing on the blank. *Your* blank goes to the printer and it is very important that figures are correct and plainly written.

Endeavor to get a report from every Society. If this is absolutely impossible give the name of the president of the society and figures for last year, but be sure to mark it with an asterisk. If it has not reported for two years, mark it—"No Report." If it has disbanded mark it—"Disbanded."

Let us all endeavor to make the 1922 Report the best and most complete report we have ever had.

JUNIOR MISSIONARY MAGAZINE

MISS CARRIE M. REED,
Editor and Business Manager.

406 S. Evaline Street, Pittsburgh, Pa.

Subscription price for single copy, 25 cents per year. Ten copies or more addressed to one person, beginning with the same number, 15 cents each. Make checks and money orders for magazine subscriptions payable to Carrie M. Reed, Business Mgr.

MRS. ADA KERR WILSON, Secretary, 510 McNair Avenue, Wilkinsburg, Pa.

The New World Congress was attended by at least thirty representatives from this field—many of them at their own expense. That much good may be accomplished by the evidence they presented of the finished product, is assured. No one could doubt after seeing and hearing from them, that the work is intensely worth while—nor that the Christianized, educated Negro is able to stand with his educated Christian white brethren.

Reports from all the stations were received showing good attendance and interest in the work. The exhibits sent from our sewing departments illustrated the range of instruction from the model books—the work of the beginners, up through dress making and fancy work. That it was impossible to have an exhibit from our domestic science departments was disappointing; but while the work done in these classes is just as important; to have it on exhibition, was out of the question.

Our three hospitals have been busy tending to the sick during the month—21 patients have been treated in Jubilee with 9 remaining when the report was made—20 patients are in Knoxville Hospital at present and only 4 are students. All the patients here except one baby are women or girls. They had several severe operations—one an emergency operation. The patient is still in a very precarious condition, though with a chance for recovery. She apparently could not have lived very long without it for it was a case of intestinal obstruction.

There was another interesting case—a young colored women was reported to Dr. Greene by the traveler's Aid, in a railway station—who was not able to remember anything, or what she wanted to do. She was put in the medical ward, because the private rooms were full. She slept with the help of a sedative the first night, but was so noisy the next day as to disturb the other ward patients—About the third day she became almost unmanageable when they tried to have her taken to the asylum—but were unable to do so on account of "red tape."

Some of the student boys helped to care for her and a straight jacket was borrowed, in which she was kept part of the time. By and by the violent attack wore off and she became docile and agreeable. Her father removed her the ninth day. This girl was well educated and had been teaching. The experience was trying, but since it is over, they are glad they were able to take care of her—as otherwise she would probably have been taken to the Jail. When they are crowded as they have been lately, the need of larger quarters is most pressing.

Miller's Ferry reports 21 cases treated—where the patients were mostly students, though they had some community cases also. Nothing of a serious nature.

Financial conditions are so serious, that some of the stations that have never made an appeal for second hand clothing, are asking for this help. Mrs. Williams of Arlington writes they are in a rural district—the people are farmers—most of them with large families. To clothe and shoe the children for school with the present prices for farm produce is a problem. She asks that Arlington be put on this list. Miller's Ferry asks also to be included as does Prairie and Canton Bend. The Thank offering of Arlington was $82.53

In the sewing class at Arlington the girls are reported as doing splendid work. Money is scarce and sometimes they do not have much to work with, but they are learning the practical side, which will be of benefit to them.

Mother's clubs are organized in almost every station and are both instructive and the means of bringing the women together for a social time, which they really need and which they enjoy.

Every girl in McDill Home Knoxville is a professing Christian and nearly all our young women in the different station dormitories are Christians. Who can estimate the value of these lives as they go to their homes and demonstrate to their own folks the value of Christianity and education.

Each department supported by the Women's General Missionary Society is of real value in making the girls self-supporting and of use in her community. Quite a few of the sewing women students are earning their living by sewing. One married woman who completed the course at Henderson, and whose husband is so proud of her, says, he will buy her anything in the world that she wants to make, because she sews so well. Before she began she could scarcely thread a needle. She commands $2 to $2.50 a day when she has time to go out to sew.

The domestic science departments really teach the girls to cook—not just a matter of fudge and croquetts—but real bread, rolls, cake and service,etc.

The great value of the matrons is unquestioned. If one could see the raw country girls, who have no taste in dress and crude in actions that they do not know how to live in a house, also the fresh untrained products from the cities, who are admitted, then see how the dormitories help and encourage and give them ideals, then see them leaving tastefully dressed, quiet and womanly in demeanor, they would understand that a good matron's value is inestimable.

Hospitals, says Mrs. Maud Cotten, are the "biggest thing we have aside from the Church." She can give case after case of people who would undoubtedly be dead if it had not been for the Hospital. The surgical cases that have saved the lives can not be enumerated. A very real need in our two larger hospitals is enlargement and more equipment. Southern states have recently passed a law "that nurses cannot take the state examination for license unless they come from hospitals of at least 35 beds."

The need for larger, better equipped hospitals is self evident. Can we not influence some one whom God has entrusted much of this world's goods to heed this call and thus make our hospital work what it should be—for the sake of humanity and Him "Whose we are and Whom we serve."

POSTERS! POSTERS! POSTERS!

All posters on any subject—Women's Missionary Society, Monthly Meeting, Young Women's, Juniors, Little Light Bearers, Magazine, Membership, Budget, Bible Reading, etc. etc. having been used are to be sent to Women's General Missionary Society, New Castle, Pa.

Send post paid to Poster Committee % Mrs. A. J. Randles, New Castle, Pa. Mark plainly if they are to be returned.

IMPORTANT!

Many have not yet sent in reports of their "School of Missions." Please do not fail to send in this report. Those from whom we have heard have enjoyed the plan and we would like to have a full report of this intensive mission study plan, this first year of its trial. If you have lost your report blank send to the office for another.

ELIZABETH MILLIGAN, Lit. Sec'y.

WANTED

Articles of from 200 to 500 Words on

"A SUCCESSFUL JUNIOR SOCIETY"
"A NEW STUNT WE TRIED"
"JUNIOR SOCIETY IN THE RURAL COMMUNITY"
"OUR LITTLE LIGHT BEARER'S PARTY"
"GETTING OUT OF A RUT"
"HOW OUR MINISTER HELPED"
"WHY WE DO NOT HAVE A JUNIOR SOCIETY"
"HOW WE EARNED OUR JUNIOR SPECIAL"
"HOW DEAL WITH A WOMEN'S MISSIONARY SOCIETY WHICH IS INDIFFERENT TO A JUNIOR SOCIETY."

Articles to be sent to the General Secretary, MRS. I. H. MILLIKEN, 205 Lexington Ave., Aspinwall, Pittsburgh, Pa.

BIBLE READINGS FOR WOMENS AND YOUNG WOMEN'S ORGANIZATIONS AND MISSION CIRCLES.

Answers to February Questions.

120. 2 Chron. 34:1.
121. 2 Chron. 36:9.
122. Exodus 13:34.
123. 1 Sam. 13:19.
124. Exodus 17:11-13.
125. Jonah 1:17; 2:1-10.
126. Exodus 16:16-24.
127. Josh. 24:32.
128. Exodus 8:3.
129. Gen. 49:3,4.
130. 1 Kings 19:4; Jonah 4:8.
131. Deut. 3:11.
132. Judges 9:41-45.
133. Judges 4:21.
134. Judges 15:15.
135. Judges 9:53.
136. Judges 3:31.
137. Num. 6:1-6.
138. Gen. 4:21.
139. Exodus 30:12-14.
140. 1 Chron. 13:9-10.
141. Prov. 18:22.
142. Prov. 6:6.
143. Acts 5:3.
144. John 17:12.

Questions for March Magazine

145. Who said "Is not this great Babylon that I have built?
146. Who shared Paul's imprisonment at Rome but was set free?
147. What king sent his wife in disguise to a prophet to inquire concerning a sick child?
148. What prophet's writings abound most in allegories and symbols?
149. Who is the second person who committed homicide?
150. Who told David that he should build the house of God?
151. Who said to the servants at the window—"Throw Jezebel down?"
152. Which tribe had charge of the music at the Sanctuary?
153. Who is the only woman whose age is given in the Old Testament?
154. Who was a founder of the Hebrew nation?
155. What king was a leper? What prophetess? What captain? What servant?
156. Who lost his life for some dry sticks?
157. Who warns against the danger of endorsing other peoples notes?
158. Who gave a dinner that lasted 180 days?
159. What man nearly destroyed a nation by refusing to make a bow?
160. Who stopped his son-in-law from working twelve hours a day?
161. What seven men gave dinners to each other every day of the week?
162. What five women were successful in obtaining the same property rights as men in two courts.
163. What great general lost the ambition of his life by losing his temper?
164. What man brought upon himself a dreadful curse by rebuilding a city?
165. What foolish man owed his life to the quick wit of his wife?
166. What two persons were ordered to take off their shoes?
167. Who said "Be sure your sin will find you out" and under what circumstances?
168. What is the first blessing in the Bible?
169. Who gained a ring, a bracelet and a husband?
170. What recipe is given for getting friends?
171. What unnamed Biblical character died a death that no one ever died before or since?
172. Who was the first grafter mentioned in the Bible and what happened to him?
173. What man foretold the death of one living?
174. Who made the ark of the covenant?
175. Who was in command of one million soldiers?

Bible Readings for Societies.

PRAYERS.

(Old Testament)

1. Genesis 15:1-21.
2. Genesis 17:15-27.
3. Genesis 18:20-33.
4. Genesis 24:1-28.
5. Genesis 32:1-12, 24-30.
6. Exodus 32:1-14.
7. Exodus 33:9-17.
8. Numbers 10:28-36.
9. Numbers 11:1-17.
10. Numbers 14:10-21.
11. Deuteronomy 3:21-27.
12. Deuteronomy 21:1-9.

13. Joshua 7:1-13.
14. Judges 13:2-14.
15. Judges 16:23-31.
16. 1 Samuel 1:1-28.
17. 2 Samuel 7:18-29.
18. 2 Samuel 24:10-17, 25.
19. 1 Kings 3:5-15.
20. 1 Kings 8:22-34.
21. 1 Kings 8:35-45.
22. 1 Kings 8:46-53.
23. 1 Kings 8:54-62.
24. 1 Kings 17:8-24.
25. 1 Kings 18:25-41.
26. 1 Kings 19:1-8.
27. 2 Kings 6:8-23.
28. 2 Kings 19:14-19, 35-37.
29. 2 Kings 20:1-11.
30. 1 Chronicles 4:9-10.
31. 1 Chronicles 29:10-22.

STUDY FOR THE MONTH.

APRIL

"FACTS AND FOLKS IN OUR FIELDS ABROAD."

Section 4—The Healing Touch.
Chapter 5—Medical Service.

Scripture, Mark 1: 29-45.
Answer to Roll Call—Name of a Hospital or Physician.
1. How the Need is being met in India.
2. Physicians and Hospitals in Egypt.
3. The Call of the Sudan.
4. The Regions Beyond—Abyssinia.

Pageant—"Hanging the Sign." Questions.

HOME MISSION STUDY—"FROM SURVEY TO SERVICE."

Barriers Between Neighbors, or the Problem of Difference.

Chapter 4, Rom. 10: 12.
1. Differences, occupational, environmental etc. within American population.
2. Differences in urban life, in rural life.
3. Distance plus Difference..

"Perform the doing of it."

"There is constant, urgent need of the educated, consecrated woman everywhere."

—MARGARET MCLAUGHRY.

ISAIAH 41: 6 FUND.

Presbyterials desiring help from this fund must make application through proper officers. No personal appeals can be considered. The delegates must be chosen by the Presbyterial society; and first applications will receive first consideration.

Please give name of delegate, her place of residence and amount necessary for railroad fare. In case it is necessary, Presbyterials should supply a fund for meals and other incidental expenses of their delegate.

All applications should be in hand of the Committee by March 15th.

MRS. ADA KERR WILSON
MRS. J. B. HILL
MISS IDA B. LITTLE

FREEDMEN'S MISSIONS.

*Athens, Tenn.—Rev. C. H. Wilson.
Riceville, Tenn.—W. E. Dotson.
*Knoxville, Tenn.—Rev. J. Kelly Giffen.
Camden, Ala.—Rev. W. G. Wilson, Camden, Ala.
Canton Bend, Ala.—Rev. J. N. Cotton, Camden, Wilcox County, Ala., R. F. D. No. 1.
Miller's Ferry, Ala.—Rev. C. S. Simpson, Camden, Ala, Mark "For Miller's Ferry."
Prairie, Ala.—J. W. E. Wade, Postoffice address, Prairie, Ala.; shipping point, Catherine, Ala.
Annie Manie, Ala.—Rev. R. P. Williams, Postoffice address, Annie Manie, Ala.; shipping point, Arlington, Ala.
Bluestone, Va.—Mr. John A. Bouldin, Jeffress, Va. Mark "For Bluestone Mission."
Chase City, Va.—Rev. F. W. Wilson.
Henderson, Vance Co., N. C.—Rev. John A. Cotton, D.D.
Townsville, N. C.—Prof. W. R. Williams.

This directory is correct, up-to-date, and will carry clothing safely, if correctly followed. Please remember to prepay freight and then write to the principal of the mission at the time of sending and enclose receipted bill of lading.

*Donations of clothing not needed. New material and Christmas boxes may be sent to any of the stations. Always put name of society and place inside of box or barrel so that it may be identified and acknowledged.

Treasurer's Report For Months of Oct., Nov., Dec., 1921 and Jan., 1922.

It is desired that all money should be in the form of even dollar except on Parsonage Loans.

PRESBYTERIALS	Foreign Missions	Foreign Salaries	Home Missions	Indian Missions	Freedmen's Missions	Junior Special	Ch. Ex. and Parsonage	Ministerial Relief	Young Women's Special	New World Movement	Contingent Fund	Womens' Asso Work: Orphans' Home	Womens' Asso Work: Home for Aged People	Womens' Asso Work: Columbia Hospital	Temperance	Isaiah 41:6	Miscellaneous	TOTAL
Albany		30.00																30.00
Allegheny	874.00	1304.00	602.00	235.00	357.00	60.00	193.00	61.00	55.00	600.00					54.00	28.00		4423.00
Argyle	25.00	341.00	273.00						20.00									659.00
Arkansas Valley	44.50	340.00	11.00	13.00	35.00		6.00	7.00	10.00	342.00					4.00	5.37		817.87
Beaver Valley	108.00	540.00	74.00	20.00	69.00	7.00	19.00	3.00	15.00						2.00			857.00
Boston	170.00	400.00	10.00	9.00	10.00	25.00										5.00		629.00
Brookville	6.00		6.00	6.00	7.00						.75							25.75
Butler	135.00	343.00	49.00	65.00	57.00	20.00	7.00	45.00	30.00	104.00		27.00			27.00	11.00		970.00
Caledonia	64.00	311.00	163.00	24.00	30.00		21.00	15.00	35.00			11.00	11.00	6.00	10.00	3.00		704.00
Cedar Rapids	20.00	292.00	17.00	65.00	22.00	8.00	4.00	5.00		297.00	7.00				4.00	1.00		742.00
Chartiers	126.50	1036.01	511.50	17.00	127.00		17.00	18.00	95.00	207.00	10.70	2.00	2.00	2.00	13.00	23.50		2208.21
Chicago	103.00	200.00	66.00	38.00	74.00	7.00	38.00	28.00	5.00		2.50				10.00	5.00		576.50
Cleveland	240.00	730.00	219.00	31.00	100.00	20.00	46.00	37.00	85.00							4.00		1512.00
College Springs	11.00	658.00	31.00	17.00	19.00	34.00	5.00	5.00	13.00		5.00				14.00	5.00		817.00
Colorado	88.00	347.00	32.00	26.00	48.00	1.00	15.00	13.00	26.00		1.00				7.00	2.00		606.00
Concordia	33.00	23.00	10.00		5.00	12.00		2.00			1.35					2.00		88.35
Delaware	48.00	172.00	10.00	14.00	14.00	25.00	15.00		25.00	50.00		4.00			3.00			380.00
Des Moines	115.00	509.00	45.00	20.00	30.00	9.00	15.00	15.00			2.00				5.00	1.00		766.00
Detroit	10.00		15.00	15.00	10.00		10.00	5.00	13.00						5.00			83.00
Frankfort	15.00	49.41	32.00		15.26													111.67
Garnett	10.00	61.00	15.00	3.00	2.00	4.00	2.00	3.00										100.00
Hudson	215.00	27.00	60.00	21.00	36.00				10.00							6.00		375.00
Idaho	13.00	6.00	11.00	3.00	2.00		2.00	1.00			3.00					3.00		44.00
Illinois Central	32.00	47.00	26.00	8.00	25.00	11.00	10.00	10.00							14.00	5.00		188.00
Illinois Southern		300.00																300.00
Indiana		280.00	62.00	8.00	46.00		6.00	5.00				1.00	1.00	1.00	3.00			413.00
Indiana Northern	16.00		12.00	2.00	6.00										1.00		4.00	41.00
Kansas City	77.00	175.00	70.00	23.50	33.50	2.00	13.00	11.00				10.00	9.00	6.00	6.00	11.00		447.00
Keokuk	31.00	280.00	103.00	13.00	28.00		1.00	2.00	20.00		6.00				3.00			487.00
Kiskiminetas	174.00	130.00	88.00	58.00	45.00	5.00	24.00	27.00		25.00	10.00				17.00	24.00		627.00
Los Angeles	165.00	400.00	92.00	78.00	35.00	8.00	49.00	27.00	25.00						15.00	12.00		906.00
Mansfield	26.00	68.00	21.00		20.00					576.00						5.00		716.00
Mercer		275.00		29.00	37.00							13.00						354.00
Monmouth	35.00	248.00	61.00		10.00				37.00	240.00					6.00	2.00		639.00
Monongahela	710.00	4379.00	925.00	220.00	480.00		105.00	100.00	195.00		40.00				46.00	121.00		7321.00
Muskingum	47.00	471.00	48.00	49.00	59.00		42.00	37.00	42.00		5.40	7.00	10.00		7.00	14.50		838.90
Ohio First	128.00	850.00	108.00	21.00	52.00	28.00	23.00	13.00	50.00	302.00					4.00			1079.00
Omaha	49.00		9.00	15.00	55.00		10.00			300.00					2.00			400.00
Oregon	10.00	121.00	25.00	3.00	2.00	4.00	11.00	10.00							1.00	3.00		190.00
Pawnee	45.00	355.00	53.00	13.00	13.00		21.00	11.00	13.00		3.00				3.00	3.00		533.00
Philadelphia	53.00	717.00	443.00	29.00	40.00	5.00	20.00	5.00	73.00						2.00	3.00		1390.00
Puget Sound	49.00	20.00	9.00	3.00	14.00		8.00	7.00				3.00	3.00		5.00	2.00		123.00
Rock Island	30.00		78.00	24.00	36.00		11.00	4.00	21.00	300.00	1.05				8.00	1.00		514.05
San Francisco	73.00	328.00	37.00	34.00	35.00		7.00	34.00			.50				7.00	2.00		557.50

Sidney	106.00	64.00	43.00	5.00	24.00		3.00	1.00	2.00	122.00		1.00	1.00	1.00	1.00	1.00		375.00
Spokane	15.00	22.00	16.00	16.00	12.00		1.00	2.00			2.00				1.00	6.00		93.00
Steubenville	181.25	260.25	55.00	11.00	464.00		3.00	2.00	119.50		6.25		10.00		2.00	10.00		1124.25
Texas		52.50																52.50
Uncompahgre	10.00	10.00	10.00												4.00			34.00
Westmoreland	284.00	579.00	268.00	50.00	97.00		89.00	42.00	91.00		7.00				19.00	14.00	1.00	1541.00
Wheeling	1285.00	187.00	86.00	11.00	82.00	3.00	2.00	2.00	10.00		5.00	3.00			5.00	4.00		1685.00
Wisconsin	61.00	142.84	33.00	8.00	10.00	3.00	6.00	6.00							4.00	6.00		279.84
Xenia	193.00	782.00	128.00	23.00	86.00	3.00	26.00	25.00		252.00	4.00	36.00			6.00	2.00		1566.00
Beatty Family		300.00																300.00
Margaret A. Bell		224.00																224.00
Helen T Brown		240.00																240.00
Cochranton Cong.		300.00																300.00
Anna Milligan M. S.		40.00																40.00
Dr. J. K. McClurkin		800.00								200.00								800.00
New Wilmington Cong.		350.00																350.00
Norris Square S. S.		200.00																200.00
North Bend Cong.		350.00																350.00
Rochester N. Y. Cong &S.S.	53.15	200.00																253.15
Sparta Cong.		400.00																400.00
1st Toledo Cong.																		200.00
Traer Cong.		300.00																300.00
2nd Washington, Ia Cong.																		150.00
Walton, N. Y., S. S.																		200.00
Warmspring Cong	11.00		11.00	15.65	11.00													48.65
Miss Anne Wilson		500.00																500.00
Mrs. H. C. Campbell	100.00																	100.00
Florence Hutchison	155.00									200.00								155.00
C. H. Harlan & family	250.00																	250.00
William Little	300.00									150.00								300.00
Unknown Friend								500.00										500.00
Industrial Dept.					54.00													54.00
Frenchburg School			1750.31															1750.31
Interest	341.36																	341.36
Investment Income																	5233.14	5233.14
Annuities																	7700.00	7700.00
Legacies																	3540.23	3540.23
India Permanent Equip																	498.00	498.00
New World Movement										58547.64								58547.64
Sale of manuals					6.25													6.25
Returned on loan Investment																	22.50	22.50
Contingent Fund											4635.16							4635.16
Parsonage Repayments							11657.63											11657.63
Mortgages Repaid																	13500.00	13500.00
Refunds	343.79		35.00	50.20	88.24													517.23
Individuals, Societies, etc	340.10	15.00	177.00	70.00	32.30	4.70		5.00										644.10
TOTALS	$8253.65	$22982.01	$7144.31	$1532.35	$3067.55	$308.70	$12563.63	$1151.00	$1185.50	$62814.64	$4758.66	$ 118.00	$ 47.00	$ 16.00	$ 350.00	$ 356.37	$30498.87	$ 157148.74

MRS. J. B. HILL, Treasurer, 1531 Denniston Ave., Squirrel Hill Sta., Pittsburgh, Pa.

PARSONAGE DEPARTMENT.

MRS. J. H. MAXWELL, Secretary, 142 Taylor Street, Beaver, Pa.

Parsonage Repayments for the month of October, 1921.

Zenith, Kansas	$ 22.50
Eleventh, Pittsburgh, Pa.	159.00
Monroe Memorial, Akron, O.	49.95
East Toledo, O.	23.55
Somerville, Ind.	49.95
Knoxville, Pitts. Pa.	70.62
Riverside, Cal.	55.50
Guthrie, Okla.	55.50
Grinnell, Iowa	55.50
College Hill, Witchita, Kansas	88.28
Second Spokane, Wash	40.00
Oskaloosa, Iowa	51.34
Cincinnati, Ohio	30.00
Tulsa, Okla.	82.40
Brownlee Woods, Youngstown, Ohio	154.66
Luxor, Egypt	180.00
Brooklyn, Cleveland, O	82.40
Lakewood, Cleveland, O.	141.25
Ontario, Oregon	58.86
Second Spokane, Wash.	120.00
Riverside, Cal	55.50
Roberts, Ida.	27.75
Oneonta, N. Y.	27.75
Bellingham, Wash.	60.00
Canton O,	69.38
Montrose, Colo.	70.63
Second Cleveland, O.	154.67
Four Mile, Beaver, Pa.	111.00
Gary, Ind.	58.50
Oakland, Cal.	18.50
Sebring, O	166.50
Greeley, Colo.	600.00
East Toledo, O.	23.55
Boulevard, Phila., Pa.	82.46
	$3097.45

November, 1921.

First Cincinnati, O.	$ 30.00
Military Ave., Detroit, Mich.	80.04
Oklahoma City, Okla.	90.78
East Mansfield, Ohio	50.00
Jetmore, Kansas	14.38
Third St. Louis, Mo.	94.17
Shedd, Oregon	38.85
West Side, Monmouth, Ill.	83.25
Hepburn, Iowa	58.85
Olathe, Colorado	55.50
Meridian, Pa.	61.05
Boise, Idaho	55.50
Albia, Iowa	69.38
	$ 781.75

December, 1921.

East Toledo, O.	$ 23.55
Knoxville, Pittsburgh, Pa.	1015.00
Twelfth, Philadelphia, Pa.	70.63
Fairhill, Philadelphia, Pa.	98.50
Moundsville, W. Va.	70.62
Olympic Court, Seattle.	75.39
Riverside, California	55.50
Oklahoma City, Okla.	60.52
Lansingville, Youngstown, O.	212.14
Ewing, Nebraska	55.50
Oneonta, N. Y.	27.75
Tulsa, Okla.	82.40
Asuit, Egypt	388.50
Chicota, Texas	167.50
Eleventh, Pittsburgh, Pa.	159.00
Economy, Ambridge, Pa.	78.00
Garfield Blv'd., Chicago, Ill.	41.63
Montrose Ave., Chicago	90.00
Second East Liverpool, O.	239.61
Trenton Ohio	69.38
Burlington, Wash.	94.36
East Toledo, Ohio	23.55
Canton, Ohio	69.38
Hutchison, Kansas	83.25
Monessen, Pa.	80.04
	$3431.70

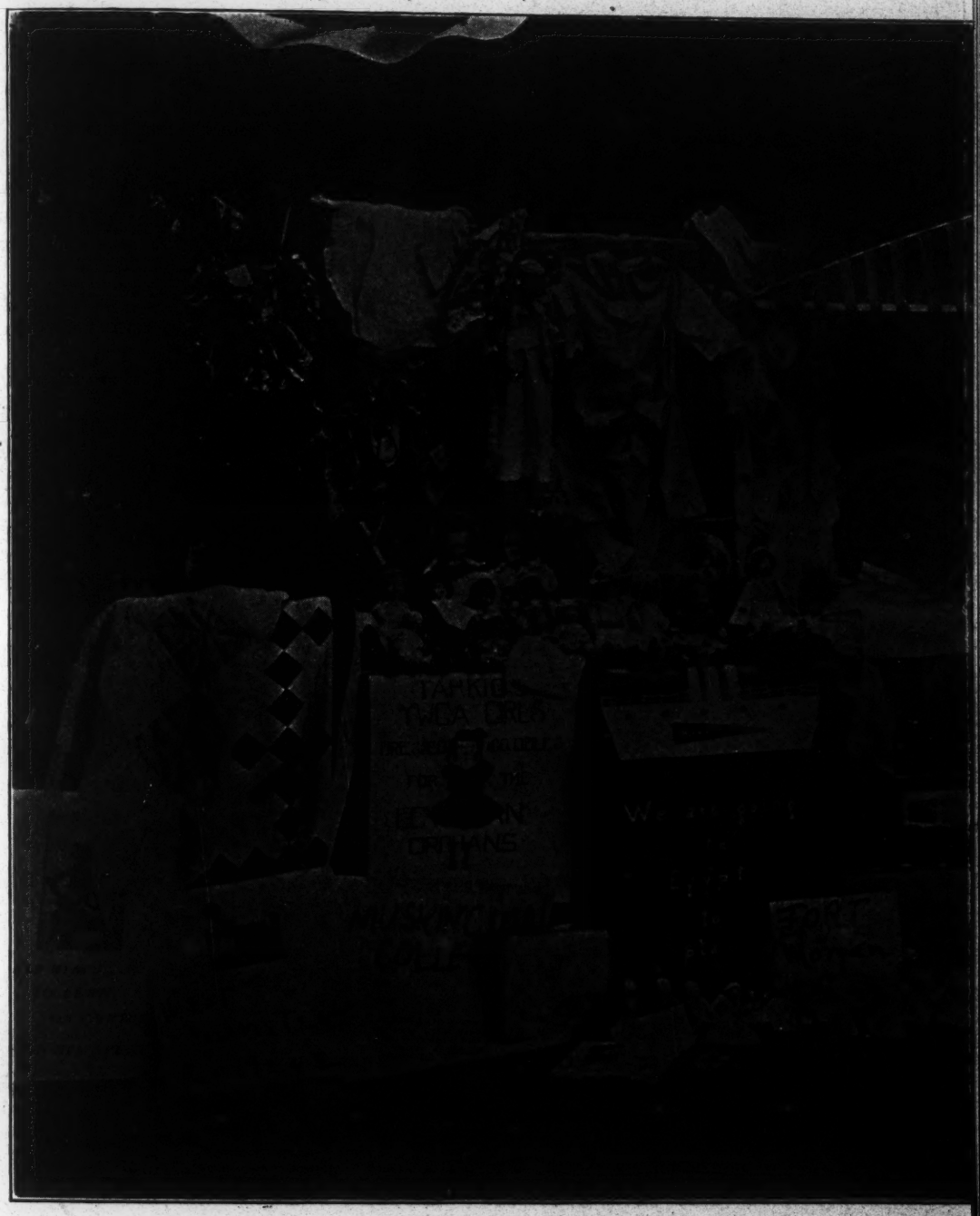
January, 1922.

South Omaha, Neb.	$ 166.50
Somerville, Ind.	49.95
San Antonia, Texas	82.50
Guthrie, Okla. (Paid in full)	55.50
First Akron, Ohio	117.71
Lakewood, Cleveland, Ohio	141.25
College Hill, Witchita, Kansas	88.28
Oklahoma City, Okla.	30.26
Monroe Memorial, Akron, O.	49.95
Weiser, Idaho	75.34
Jetmore, Kansas	13.88
Bouevard, Phila. Pa. (Paid in full)	2163.34
Fairhill, Phila. Pa	551.00
Ontario, Oregon	58.86
Oskaloosa, Iowa	51.34
Grinnell, Iowa	55.50
Boise, Idaho	55.50
Brownlee Woods, Youngstown, O.	154.66
Montrose, Colo.	70.63
North Avenue, Baltimore, Md.	77.70
Second Cleveland, Ohio	154.67
Cuyahoga Falls Ohio	82.41
	$4346.73

Miscellaneous Gifts

For the Months og Oct., Nov., Dec., and Jan.

Oxford, O., W. M. S.	10.00
Women's Bible Class, Pawnee City	12.30
Mrs. D. J. Brown, Fin. Sec'y. (freight)	3.60
Florence Avenue Congregation	5.00
Myrtle Davis	10.00
E. Berry	10.00
B. H. Smith	10.00
Newton, Kans., Jr. M. S.	2.00
Mrs. Annie R. Tedford	5.00
Second Xenia	10.00
Mrs. A. L. Darling	10.00
Lakewood Congregation	12.00
Rev. and Mrs. H. F. Wallace	50.00
Mrs. J. C. Alter	40.00
Rev. R. H. Barr and wife	30.00
Lowell, Miss., Jr. M. S.	2.70
Mrs. Spencer	5.00
Bloomfield Y. P. C. U.	50.00
Y. W. M. S., Sixth Pittsburgh	60.00
Bible Class Sixth Pittsburgh	100.00
Try Circle Class	5.00
Mrs. Ada Reber	25.00
G. J. Davidson Class, Grove City, Pa.	25.00
Mansfield Congregation	85.00
King's Daughters Society, Buffalo	50.00
Mrs. J. E. McConnell	10.00
King's Daughter Class, Fowler	6.50
Total	$ 644.10



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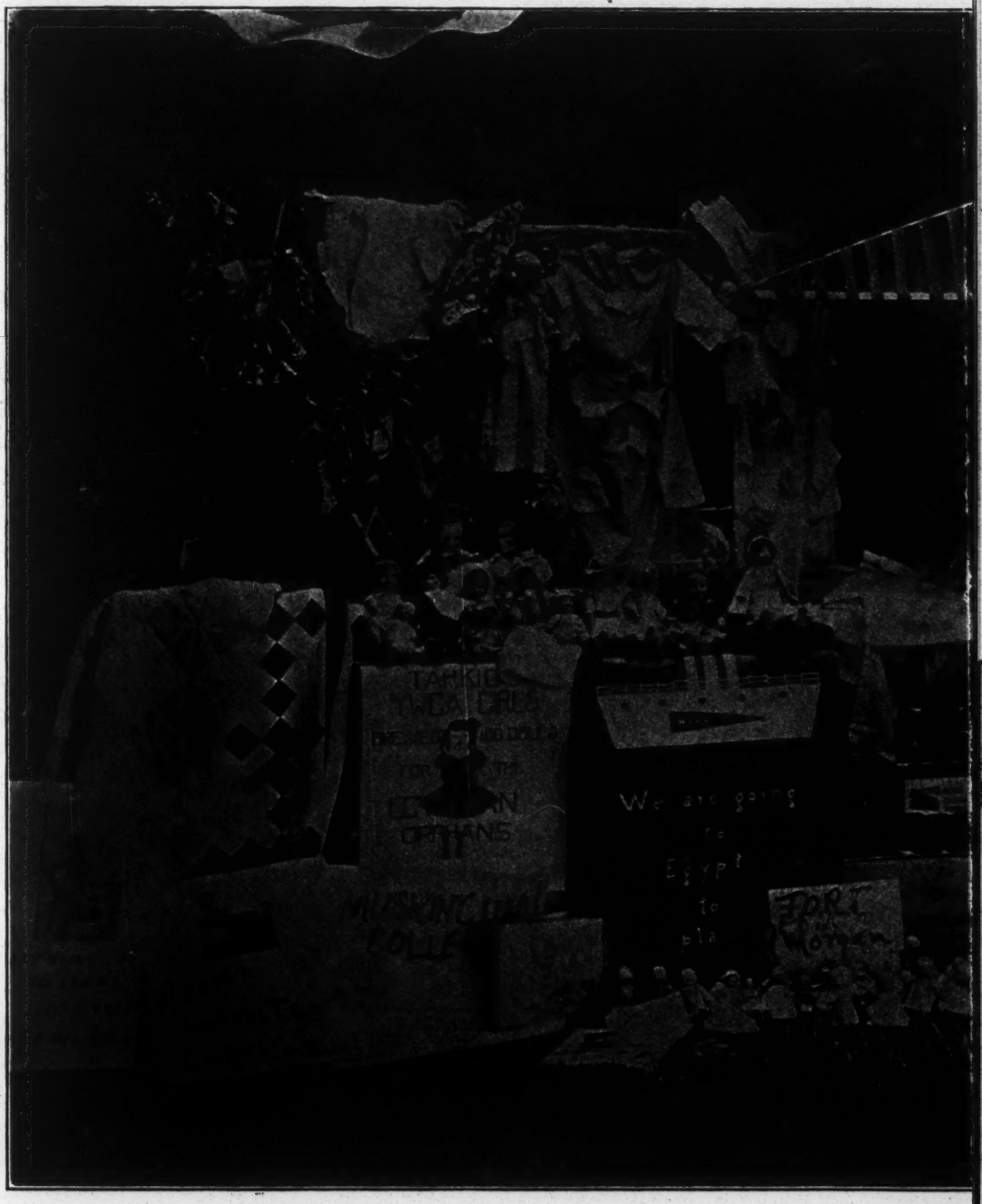
This picture shows the fine exhibit at the Fort Morgan Convention. There has
of labor required represents intelligence and zeal in behalf of our Christian missio



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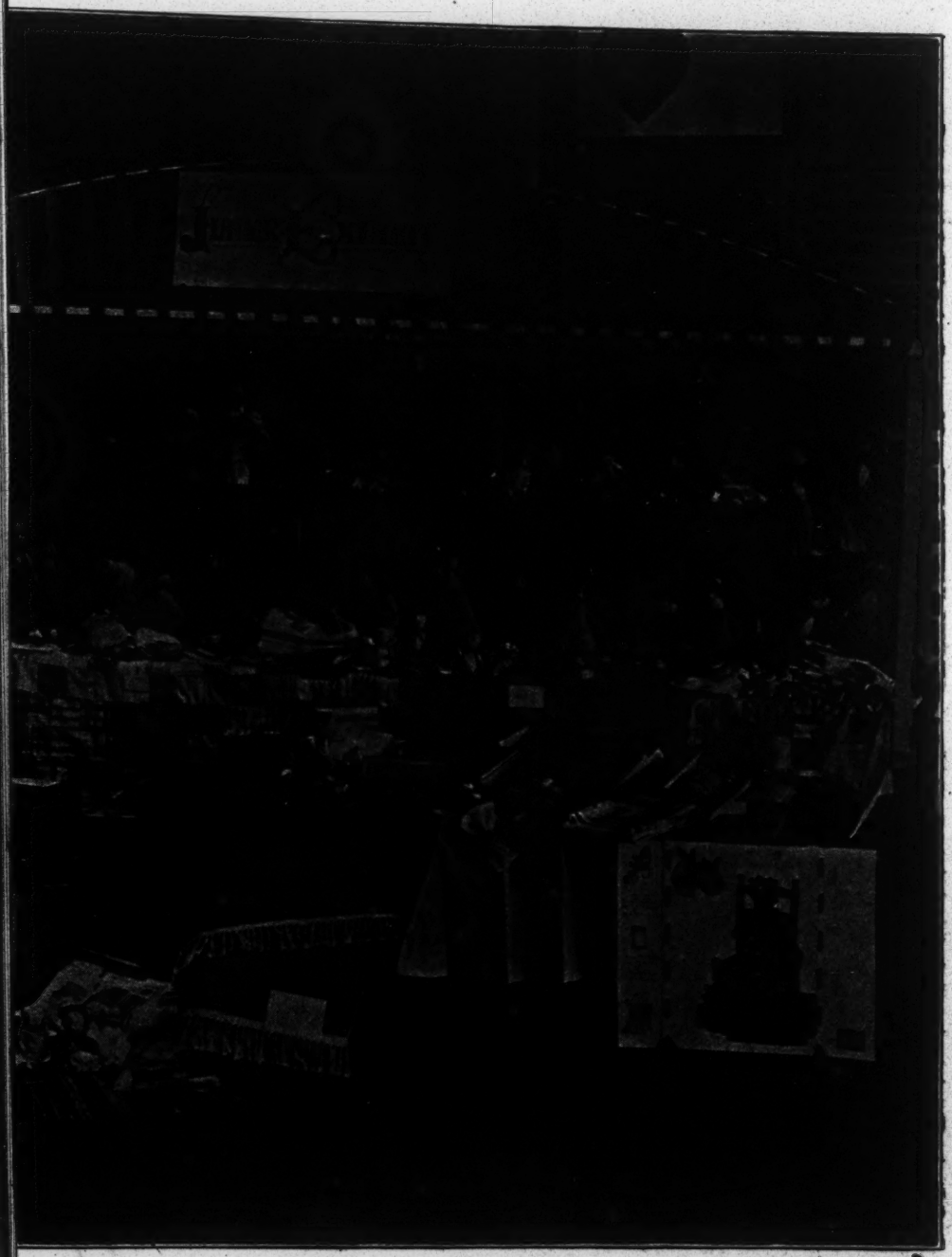

XHIBIT

been more interest taken in any such feature of the Conventions. The amount

Read full account by Kate Hill in this issue. Page 551.

PARSONAGE DEPARTMENT.

MRS. J. H. MAXWELL, Secretary, 142 Taylor Street, Beaver, Pa.

Parsonage Repayments for the month of October, 1921.

Zenith, Kansas	$ 22.50
Eleventh, Pittsburgh, Pa.	159.00
Monroe Memorial, Akron, O.	49.95
East Toledo, O.	23.55
Somerville, Ind.	49.95
Knoxville, Pitts. Pa.	70.62
Riverside, Cal.	55.50
Guthrie, Okla.	
Grinnell, Iowa	
College Hill, Wit	
Second Spokane,	
Oskaloosa, Iowa	
Cincinnati, Ohio	
Tulsa, Okla.	
Brownlee Woods,	
Luxor, Egypt	
Brooklyn, Clevela	
Lakewood, Clevela	
Ontario, Oregon	
Second Spokane,	
Riverside, Cal	
Roberts, Ida.	
Oneonta, N. Y.	
Bellingham, Wash	
Canton O,	
Montrose, Colo.	
Second Cleveland,	
Four Mile, Beaver	
Gary, Ind.	
Oakland, Cal.	
Sebring, O.	
Greeley, Colo.	
East Toledo, O.	
Boulevard, Phila.,	
Eleventh, Pittsburgh, Pa.	159.00
Economy, Ambridge, Pa.	78.00
Garfield Blv'd., Chicago, Ill.	41.63
Montrose Ave., Chicago	90.00
Second East Liverpool, O.	239.61
Trenton Ohio	69.38
Burlington, Wash.	94.36
East Toledo, Ohio	23.55
Canton, Ohio	69.38

Noven

First Cincinnati, O	
Military Ave., De	
Oklahoma City, Ok	
East Mansfield, O	
Jetmore, Kansas	
Third St. Louis, M	
Shedd, Oregon	
West Side, Monmo	
Hepburn, Iowa	
Olathe, Colorado	
Meridian, Pa.	
Boise, Idaho	
Albia, Iowa	

Decem

East Toledo, O.	
Knoxville, Pittsbur	
Twelfth, Philadelph	
Fairhill, Philadelph	
Moundsville, W. V	
Olympic Court, Sea	
Riverside, California	55.50
Oklahoma City, Okla.	60.52
Lansingville, Youngstown, O.	212.14
Ewing, Nebraska	55.50
Oneonta, N. Y.	27.75
Tulsa, Okla.	82.40
Assuit, Egypt	388.50
Chicota, Texas	167.50

The Junior Exhibit at Fort Morgan C

Mrs. Ada Reber	25.00
G. J. Davidson Class, Grove City, Pa.	25.00
Mansfield Congregation	85.00
King's Daughters Society, Buffalo	50.00
Mrs. J. E. McConnell	10.00
King's Daughter Class, Fowler	6.50
Total	$ 644.10

Morgan Convention. June, 1921. See page 551.

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ntion. There has

our Christian missio

JUNIOR EXHIBIT

W. G. M. S. CONVENTION

NEW CASTLE, PA.

MAY 12-16, 1922

WANTED!

Dolls! Dolls!! Dolls!!!

QUILTS,

SEWING BAGS,

TOYS,

BOOKS,

SCRAP BOOKS,

GAMES,

Dresses, Dress Material

IMPORTANT.

Mark packages, inside as well as outside, with name of donor. New Castle, Pa. so as to reach there by May 10.

Mark packages, inside as well as outside, with name of donor.

A special delivery stamp will insure prompt delivery.